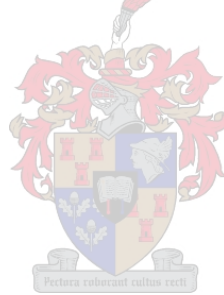


**Diagnosis in the profession of pastoral caregiving:
In search of a theological anthropological
framework for Christian spiritual assessments in
clinical practice**

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*Thesis presented in fulfilment of the requirements for the degree of PhD in the
Faculty of Theology at Stellenbosch University (Practical Theology)*

Declaration

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Abstract

This study investigated the feasibility of the sanctuary model as a possible theological anthropological framework for diagnostic and treatment purposes in clinical pastoral practice. The Wilderness tabernacle matched the criteria for qualifying as a prototype sanctuary. The Wilderness tabernacle contains all the invariant components representative of all biblical sanctuaries, making it suitable as a model from which to launch the research. The building-sanctuary as a metaphorical ‘body’ for God was analogously linked with similar concepts in the human body-sanctuary in accordance with Paul’s sanctuary-related anthropological terms.

The detailed descriptions in the book of Exodus as well as in the book of Hebrews provided a sound biblical foundation from which to launch the investigation of the sanctuary related concepts. The literature study threaded through the hermeneutical spiral from the text to the immediate and wider contexts of both the Old and New Testaments. The spiral continued through historic and systematic theology, landing in current applications in practical theology. In order to expand on the sanctuary metaphor for application in the praxis of clinical engagements in hospital and general pastoral caregiving, it is argued that the theological component in ministry and compassionate care should be supplemented by a pneumatological perspective on soul care and human embodiment. Thus, the proposal to supplement incarnation theology with inhabitational theology (the pneumatological dimension in a praxis and ministerial approach).

The integrated sanctuary model developed from the analogous building-body investigation proved suitable as a theological anthropological framework, with indicators of Christian spirituality, suitable for diagnostic and treatment purposes in clinical practice. The visual aspects of the model aid the graphical representation of the spiritual indicators, for ease of interpretation and diagnosis. The indicators of Christian spirituality were presented along a spectrum of options shaped by historic interpretations of church doctrine and liturgy. The spectrum approach provides a broader platform from which patients can describe and interpret their responses to God within the therapeutic process.

The study clarified a few concepts. Firstly, the sanctuary model provides a clear metaphoric trajectory of the pathway through the beginning and process of salvation. The pathway, however, does not give details of the lived experience of the patient, and this means that everyone has a unique story to tell of their divine-human encounter. Secondly, the impact of salvation is associated with a design alteration in the sanctuary model. The ontological and theological significance of this alteration is understood through the investigation of the tearing of the temple

veil at Christ's death, analogously associated with Christ's flesh and the lifting of the veil for believers through salvation. Open access to God is likened to a circumcision of the heart for the enlightenment of the mind. Thirdly, the model clarifies the immense impact of the rite of baptism on the new creaturely identity of believers; the new status obtained through adoption into the family of God; the empowerment through the indwelling Spirit; the eschatological hope of eternal life; and confidence to enter God's presence for courage and wisdom, amongst other treasures.

The findings from the research were augmented by graphical presentations to ease the diagnostic process. An added aid is presented in Addendum B with simulated stories to support the interpretation of the proposed assessment tool based on the sanctuary model.

Keywords:

Practical theology; pastoral therapy; clinical pastoral care, hospital care (chaplaincy), Christian spirituality; Christian wholeness; brokenness; diagnosis; assessment tool; professional differentiation.

Opsomming

Weselik in kliniese werk, veral in hospitaalpastoraat en die algemene, pastorale bediening, is die verband tussen antropologie (mensbeeld) en die praxis-dimensie in praktiese teologie. Vandaar die oorhoofse doelstelling om vanuit 'n teologiese-antropologiese verwysingsraamwerk 'n model of waarnemingsinstrument te ontwerp wat gebruik kan word vir die maak van pastorale diagnoses en behandeling in klinies-pastorale bedieningspraktyke. Veral wanneer dit gaan oor pastorale diagnoses rakende die spirituele kwaliteit van pasiënte se Christelike geloofsraamwerke en geloofservarings. In dié verband is besluit om die heilige en sakrale ruimte en plek van die Jahwē-aanbidding en liturgie soos vergestalt in die ontwerp van die *'Wildernis-Tabernakel'* te ondersoek ten einde beter die sakrale en heilige domein van liturgiese handeling van heling en troos in die pastorale bediening te verstaan. In 'n metaforiese verstaan van die onderskeie elemente en ruimtes van die tabernakel, is die tempel-ontwerp (wat ook as 'n heilige toevlugsoord gedien het) gebruik om diagnostiese komponente te identifiseer. Die argument is dat dergelike komponente kan help om die eiesoortigheid van die pastoral identiteit binne 'n spanbenadering en holistiese perspektief sodanig te profileer dat kliniese pastoraat gevestig kan word as 'n wesenlike professie binne die wetenskappe van heling (terapeutiese dimensie) en hulpverlening (ondersteuningsorg). Binne die raamwerk van 'n Christelike verstaan van spiritualiteit, is die navorsingsbeluit geneem dat die *'Wildernis-Tabernakel'* voldoen aan al die spirituele direktiewe en kriteria wat alle Bybelse tempels kenmerk, en aldus ideaal geskik is om as uitgangspunt te dien vir die ondersoek na die

spirituele onderbou van kliniese pastoraat binne 'n hospitaalkonteks. Die gebou/toevlugsoord of tempel is gebruik as 'n metaforiese 'woonplek' van God, en hierdie metaforiese gebruik is tegelykertyd verbind met soortgelyke konsepte in 'n antropologie wat holisties dink en spirituele heling (*spiritual wholeness*) wil bevorder. Raakpunte tussen 'n Ou Testamentiese en 'n Nuwe Testamentiese perspektief is ontdek. Vandaar die verwysing na Paulus se tempel-verwante antropologiese terminologie.

Hierdie ondersoek na tempel-verwante konsepte of idees is geloots met die uitgangspunt om dit so Bybel-gefundeerd as moontlik te hou. In dié verband het die gedetailleerde beskrywings in Eksodus, asook die Brief aan die Hebreërs, onskatbare hulp verleen. Met die oog op 'n Bybelse paradigma vir die pastorale bediening is gebruik gemaak van beide 'n algemene en teologiese literatuurstudie. In die ontleding van die navorsingsdata het 'n prakties-teologiese hermeneutiek (vergelyk die hermeneutiese spiraal) 'n wesenlike rol gespeel. Hierdie metodologie het gehelp om 'n pastorale verstaan van navorsingsdata aan te wend vir 'n diagnostiese benadering en dit dan ook verder te verbind aan 'n teologiese-antropologiese verwysingsraamwerk binne die paradigmatische konteks van 'n Christelike Spiritualiteit. Dit word beredeneer dat dergelike aanwysers gebruik kan word vir diagnose en behandeling binne klinies-pastorale bedieningspraktyke.

Die visuele apsekte van die model was behulpsaam met die grafiese uitbeelding van die spirituele indikatore asook om die spirituele interpretasie en diagnostiese ontwerpe te vergemaklik. Die geïdentifiseerde aanwysers van Christelike spiritualiteit is geplaas op 'n spektrum van opsies, gebaseer op die interpretasie van tradisioneel-geskiedkundige, kerklike doktrines en liturgiese komponente. Hierdie spektrum-benadering verskaf 'n brêe platvorm of basis vanwaar pasiënte hulle reaksies en sinvolle kommunikasie of disfunksionele kommunikasie, ontoepaslike of toepaslike persepsies van God in die hele terapeutiese proses kan beskryf.

Die navorsingsprojek en ondersoek het 'n paar konsepte aangespreek en toegelig. Eerstens verskaf die Tempel-model 'n baie duidelike roete vir die hele dinamika van spirituele heling en groei, vanaf die begin tot die einde daarvan. Die identifisering van basiese ontwerpe, diagnostiese riglyne en konsptualisering beteken nie dat afgebakende en finale riglyne vir 'n deurleefde spiritualiteit verskaf word nie. Dit bied wel teologiese en religieus-Christelike indikatore waarbinne elke pasiënt sy/haar eie ervaring en storie kan vertel en ook interpreteer, naamlik hoe elkeen sy/haar eie Goddelik-menslike ontmoeting binne kliniese kontekste en eksistensiële lewensgebeure ervaar. Tweedens word die impak van spirituele heling geassosieer met 'n ontwerp-benadering in die Tempel-model. Die ontologiese, asook teologiese relevansie van hierdie ontwerpe en die impak op spirituele verryking en verandering word aan die lig gebring deur 'n

diepgaande ondersoek te loods na die skeuring van die voorhangsel van die Tempel ten tye van Christus se dood – wat analogies verbind word met die hele verlossingsgebeure en Christus se inkarnasie in die vlees asook die werkliheid van eksistensiële gebeure en spirituele interpretasie gebeure. Byvoorbeeld, openlike en vrye toegang tot God word vergelyk met die besnydenis van die hart asook die verligting van die verstand. Derdens verhelder die model die omvangryke impak wat die doop as instelling het op die nuwe identiteit van die gelowige, wat, onder andere, insluit die aanneming van die gelowige as deel van die familie van God; die bekragtiging van die gelowige deur die inwonende Heilige Gees; die eskatalogiese hoop op ‘n ewige lewe; die vrymoedigheid om tot die genadetroon van God te nader vir wysheid, troos en moed, asook menige ander spirituele kapasiteite soos vergestalt in ‘n pneumatologiese antropologie.

Die bevindinge van die navorsingsprojek is versterk en bekragtig deur grafiese voorstellings, ten einde die diagnoseringsproses te vergemaklik. In Addendum B is ‘n addisionele hulpmiddel verskaf waarin gesimuleerde gevalle aangebied word om behulpsaam te wees in die interpretasie van die voorgestelde diagnostiese model wat op die Tempel- en Tabernakelmetafoor geskoei is.

Sleutelwoorde

Praktiese Teologie; Pastorale Therapie; kliniese pastoraat, hospitaalbediening, Christelike spiritualiteit; Christelike heling (heelheid); gebrokenheid; diagnose; waarnemingsinstrument; professionele onderskeid

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1. CHAPTER ONE: RESEARCH OUTLINE AND PROBLEM IDENTIFICATION

1.1 Introduction and Background Information

Until recently pastoral therapists have been classified by the Association of Christian Counsellors in South Africa¹ as paraprofessionals. To qualify as Christian counsellors in South Africa, pastoral therapists were required to major in Psychology. The lack of acknowledgement of a counselling profession founded on theology, rather than psychology, motivated a drive towards professionalising Christian ministry.

The recent registration of a new oversight body for Christian religious practitioners has regained lost ground in terms of professionalization of the field. ACRP² or The Association of Christian Religious Practitioners established in 2014, provides professional services to Christian ministries, Christian ministry training and Christian counselling, with Councils for managing the oversight of each of the three sectors. ACRP is registered with SAQA³ or the South African Qualifications Authority. The recent drive towards the professionalization⁴ of pastoral care and counselling in South Africa reflected the absence of a professional standing and acceptance as full professional members in interdisciplinary teams within the healthcare systems.

The professionalization of pastoral care has been hotly debated over the past few decades. The process and impact of professionalizing pastoral care was carefully examined and succinctly presented in a recent thesis by G.A Dames (2018), entitled: *The professionalisation of pastoral caregiving: a critical assessment of pastoral identity within the helping professions*. Dames argues that the notion of Christian pastoral caregiving, working from the base of psychologically developed conceptual frameworks, is insufficient within the paradigmatic framework of pastoral caregiving as it does not take cognisance of the impact of salvation (Dames, 2018:70-72). Objections to the professionalization of pastoral care is strongly embedded in the argument that pastoral care has been psychologized (Sullivan, 2014:54). Sullivan (2014:40) asserts that

¹ See the following website: <http://www.accinsa.co.za/index.php/membership>

² ACRP: The Association for Christian Religious Practitioners <https://www.acrpafrica.co.za/>

³ ACRP is registered with the South African Qualifications Authority (SAQA) in terms of Section 13 of the National Qualification Framework Act (Act No. 67 of 2008). The SAQA registration number is PB0000110

⁴ To track the progress of the drive towards professionalization of pastoral care in South Africa, see the following website: <https://www.acrpafrica.co.za/>

‘assessment tools are produced by psychologists interested in religion and spirituality and by theologians interested in psychology’.

The professionalization of pastoral care inherently requires increased attention to appropriate qualifications and related accreditation to be accepted in secular multifaith settings (Sullivan, 2014:54). There has been a concerted effort in the field of healthcare chaplaincy to continue the development of appropriate norms and practices required in clinical professions (Cobb, 2005; La Rocca-Pitts, 2009; 2012; Roberts, 2013). This developing field is concerned with norms and practices such as ‘competencies for certification, professional codes of ethics and standards of practices’ and the important role that spiritual assessments play, as highlighted by La Rocca Pitts (2009; 2012).

The ability to make accurate diagnoses and offer appropriate treatment⁵ forms the basis of any clinical profession (Sullivan, 2014:54; Miller-McLemore, 2000:273). Despite determined efforts made in this regard there is no tool in existence to facilitate the assessment of specifically Christian spirituality with due attention to the impact of salvation and the resultant spiritual transformation. This argument will be substantiated within the context of this research. Suffice it to indicate at this point that the objective of this research project is the development of a suitable theological anthropological model from which core characteristics of Christian spirituality could be deduced. Based on this objective, the aim of this research is the development of an appropriate diagnostic framework for professional pastoral therapy in clinical settings with the goal of spiritual healing in the realm of Christian caregiving.

The following overview of Chapter One is presented: Firstly, the literature review on current assessment tools in clinical practice reveals a gap in terms of identifying the momentous ontological shift associated with salvation and the consequential Spirit-filled lifestyle. Secondly, the need for an appropriate theological anthropology which clearly indicates the ontological shift and impact of becoming new spirit-filled creatures is brought to the fore in this chapter. Thirdly, the sanctuary metaphor as a space for divine-human encounters signifies the tabernacle as a prototype sanctuary model, suitable in directing the search for an appropriate theological anthropological framework on which to base spiritual diagnosis in clinical practice. Lastly, the suitability of the sanctuary metaphor in providing a fitting framework for identifying indicators of spiritual wholeness is raised in this chapter and the issue addressed in the subsequent chapters.

⁵ Treatment falls outside the scope of this research but in differentiating between Psychological and Theological treatment options, see the work of Ganzevoort (2010) on Narrative approaches in Practical Theology.

Before investigating the sanctuary model as a diagnostic anthropological framework, it is important to consider the current assessment tools used in clinical practice.

1.2 The need for Spiritual assessments in clinical settings

The growing awareness of the importance and need for spiritual assessments is not unique to healthcare chaplaincy, but is widely researched in related clinical fields such as medicine (Lawrence & Smith, 2004; Koenig, 2007; Puchalski & Romer, 2000); nursing (Lazenby, Khatib, Al-Khair & Neamat, M. 2013); social work (Hodge & Horvath, 2011; Hodge, 2001, 2005a, 2005b, 2006) and counselling (Greggo & Lawrence, 2012; Richards, Bartz & O'Grady, 2009).

Many useful assessment tools have been developed based on a generic approach to spirituality. The medical profession has provided the EBQT (Evidence-Belief-Quality Care-Time) set of principles helpful for spiritual assessments in medical care (Lawrence & Smith, 2004); in the social work field Hodge has made a substantial contribution (Hodge, 2001; 2005a 2005b; 2006; 2011; 2013); the pioneering work of Stoll (1976) and other subsequent developments in the nursing field are listed by McSherry & Ross (2013:59); in the worlds of clinical psychology and psychiatry many efforts have recently been made to provide practitioners with resources for assessments and therapeutic treatment options in the integration of spirituality in their work (Miller, 2000; Sperry, 2001; Koenig, 2007).

The motivation for all the attention given to spiritual assessments in the clinical disciplines is grounded on the link between spirituality and health (Koenig, 2007:15-36). This link between spirituality and health is well accepted and documented - indicating a range of conclusions between better health outcomes within stable and healthy beliefs (Koenig, 2007:23-30; Miller, 2000:48 - 49; Sperry, 2001:25-26) and negative consequences of toxic or harmful beliefs (Gritsch, 2009:1-9; Koenig, 2007:108-113; Miller, 2000:48-49; Louw, 2005:138-142; Sperry, 2001: 79-101).

The undisputed importance of spiritual assessments inevitably poses the question about what spirituality is and how one would describe the criteria by which to make the assessments. Spirituality is a multi-faceted, multi-dimensional and highly nuanced concept, making it extremely difficult to define (Flanagan & Jupp, 2007:36; Miller, 2000:5-9; Topper, 2003:3). Many authors propose that spirituality is an ontological issue described as the inherent human propensity toward connecting with the transcendent, the divine or God (Flanagan & Jupp, 2007:1; Hodge, 2006; Miller, 2000:5-9; Topper, 2003:3-4). This description of spirituality brings to the fore questions about who God is; who humans are; how to relate with God; and considering the impact of being

in relationship with God (Howard, 2008:30-34), thus inviting theological anthropology into the discussion.

Narrowing down the field from the broad definition of spirituality, Howard (2008) offers a helpful and practical description of Christian spirituality. Howard (2008:28-34) proposes that the foundations⁶ of Christian spirituality assumes a real Christian God who seeks to be in a loving relationship with humans and who makes himself known through revelation by means of rich experiential encounters. According to Downey (1997:45), these encounters stretch across all areas of lived humanity such as sexuality, work, economy and issues of social justice as the process of integration and transformation takes place by the ‘power and presence of the Holy Spirit’. As can be deduced from such a descriptive approach to Christian spirituality it is indicative and inclusive of every dimension of the Christian life as lived ‘in and through the power of the Holy Spirit’ (Downey, 1997:45). The descriptive approach considers the Christian rituals such as prayer, fasting and devotions as a response to the Holy Spirit (Downey, 1997:46).

In a more normative approach, the Christian rituals are considered essential in the quest towards perfection or holiness and falls within the realm of spiritual theology, rather than Christian spirituality (Howard, 2008:20). Those who adhere to the normative approach would be more interested in how to perform the rituals and how things ought to be rather than on the quality of the encounter and the meaning made through the experience (Howard, 2008:26).

The differences and similarities between these two approaches to Christian spirituality are highlighted and summarized by Howard (2008:20-24). He points out that the descriptive approach focuses on all the dimensions of the divine-human relationship integrating ‘personal, spiritual, social and ecological dimensions’ necessitating interdisciplinary participation in the study of Christian spirituality; whereas the normative approach focuses on the individual in the divine-human relationship indicating how the human can grow towards perfection (Howard, 2008:21; Powell, 2005:2). The normative approach places emphasis on human effort and is hampered by issues relating to brokenness and woundedness. Cognisance of human imperfection facilitates the movement from striving for moral perfection, to the spirituality of communion with God for peace and fulfilment (Hernandez, 2006:80). Hernandez encapsulates the spirituality of imperfection to a single, yet profound, statement, stating that the ‘path to power is through weakness’. Hernandez

⁶ Also see Kees Waaijman’s perspective on forms, foundations, and methods of spirituality (Waaijman 2002).

(2006:80) cites how the weakness of Jesus and Paul in suffering moved their ministry towards the power embedded in the love for others.

Even though Howard (2008) is positioned from a descriptive perspective and Powell (2005) from a dominantly normative standpoint, both Howard and Powell highlight the dangers of separating the two fields of Christian spirituality (descriptive) and spiritual theology (normative) into mutually exclusive fields (Howard, 2008:19-21; Powell, 2005:5-9). The authors agree that it is the dimension of doctrine which regulates and necessitates the close connection between the descriptive and the normative approaches (Howard, 2008:20; Powell, 2005:7). This research project aims to harmonize the normative and descriptive approaches to spirituality. The sanctuary model is essentially a normative framework, but the spectrum approach highlights a descriptive perspective in therapeutic interventions, whereby the lived experience of the patient, and the meaning they attach to the norms, becomes the space from which to move towards a place of wholeness. Wholeness here is not equivalent to moral perfection, but to a space from which the expression of appropriate love becomes possible. It is acknowledged that a multi-disciplinary approach to pastoral care is essential.

Admitting the need for, and value, of interdisciplinary participation Powell (2005:10) acknowledges that his work lacks the incorporation of ancillary disciplines from his purely theological stance and clearly normative approach to Christian spirituality. In alignment with the descriptive approach, Howard (2008:41) highlights the benefits of understanding a relationship with God through a range of both formal and informal contributions of various academic fields which can be co-ordinated according to their ways of ‘agreement, compatibility, or opposition’.

Within the recent groundswell of interest in spirituality and the vast body of related literature, there is consensus between the various academic disciplines when teasing out the differences between the concepts of spirituality and religion. Most agree that spirituality relates to the ontic capacity for a relationship with God (or the divine/the ultimate/transcendent realm) and that religion expresses spirituality according to the various traditional, religious, and cultural requirements (Hodge, 2006; Miller, 2006; Richards, Bartz & O’Grady, 2009). Religious expression is described by Howard (2008:22) as ‘a culture’s transcendent synthesis of myth, doctrine, ritual, experience and ethics’.

Mindful of the unique religious expressions of various faith groups and the individuality within each group - as well as the private expressions of spirituality - it stands to reason that ethical sensitivity is required when approaching patients or clients in terms of assessing spirituality. The

possibility of offending specific religious or cultural traditions has compelled a generic approach to spiritual assessments. Many of the ancillary disciplines therefore take a generic approach when assessing spirituality, approaching the concept as a universal phenomenon, treating it as void of specific tradition (McSherry & Ross, 2013:19-20). The generic approach is inclusive of all people and facilitates aspects of meaning⁷, hope and love as criteria for assessing well-being in person-centred methods (McSherry & Ross, 2013:19). Oversight bodies⁸ have been established to reflect and maintain standards and practices inclusive of all expressions of spirituality without specific focus on Christian spirituality.

In his book *The Minister as Diagnostician*, Fitchett (1993:105-113) notes the contribution of psychologist Paul Pruyser (1976). Fitchett proposes that Pruyser compiled guidelines for pastoral assessments after detecting the absence of diagnostic criteria and treatment options by church ministers and chaplains. Unfortunately, this absence persists in chaplaincy and the tools currently used in chaplaincy still reflect a generic approach, not focusing particularly on Christian spirituality (Dames, 2018:276,209; Sullivan, 2014:49). The professionalization efforts in the field of chaplaincy and pastoral counselling have focused largely on providing generalised, non-offensive assessment tools suited to situations in which the God with whom the patient is in relationship, is not specified (La Rocca-Pitts, 2009; 2012; McSherry & Ross, 2013:5-16; Roberts, 2013:187-200).

Louw (2000:337-346; 2011:1-5; 2015:438-440) developed an assessment tool for use in non-clinical settings. The Pastoral Semantic Differential Analysis or PSDA was based on the work of Snider & Osgood (1969:130) as well as by Fishbein and Raven (1962:35-44), designed specifically for the assessment of human perceptions of God. The PSDA uses concepts of rationality, intentionality, and consciousness, all located in the sphere of human mind and how the mind makes sense of God (Louw, 2011:1). The high concentration of mind-related semantics limits the assessment value of this tool during times of anguish, distress, or trauma (Louw, 2011:4). Nevertheless, the PSDA is a useful tool in the assessment of Christian spirituality for supporting spiritual growth towards maturity in non-clinical settings.

⁷ See Victor Frankl's work on meaning. Frankl, V.E. (2000). *Man's search for ultimate meaning*. London: Rider.

⁸ These are some examples of oversight bodies: The accreditation body in the United States is the Joint Commission on Accreditation of Healthcare Organizations (JCAHO); In Canada the Spiritual Care Collaborative; In South Africa the South African Association for Pastoral Work (SAAP); In United Kingdom the National Health Services (NHS); In Northern Ireland the NI Healthcare Chaplains' Association (NIHCA); In Australia the Australian Christian Churches (ACC).

Howard (2008:30) proposed that ‘Christian spirituality assumes the living reality of the Christian God’. Within the confines of the religious and cultural sensitivities and incumbent regulations, questions arise about applying specifically Christian spiritual assessments. Koenig (2007:64) brings relief to this quandary by suggesting appropriate referrals⁹ to chaplains or clergy after initial spiritual screening and the gathering of spiritual history by applicable health professionals such as nurses, social workers, psychologists, doctors, or chaplains.

In clarifying issues related to referrals, La Rocca-Pitts (2009:2012) describes the distinctions between spiritual screens, spiritual histories, and spiritual assessments. Spiritual screenings can be done during registration or at times can be a part of the nursing admission form. The purpose of the spiritual screen is simply to determine the patient’s faith affiliation and to gather information involving religious restrictions such as diet or blood related issues which affect medical decisions. The screen consists of static questions rendering the needed information (LaRocca-Pitts, 2009; 2012).

The spiritual history is far more comprehensive and dynamic in nature and can change in similar ways as the medical history changes. When new information comes to light the patient may not have the spiritual resources to cope, opening the possibility and need for referral to appropriate professionals such as clergy or pastoral counsellors (LaRocca-Pitts, 2009; 2012; Koenig, 2007:64). According to LaRocca-Pitts, (2012) the spiritual history is not a treatment-focused tool but recognises the need for referral when the client’s beliefs are not adequately supportive of coping in a crisis. It is generally accepted that the spiritual history can be done by any of the relevant clinical professionals and referred to clergy if the spiritual needs are not readily addressed by other health professionals (Koenig, 2007:65; McSherry & Ross, 2013:84). According to LaRocca-Pitts (2012) the criteria for judging the suitability of a spiritual history tool includes the following: it must be brief with pertinent questions; easy to remember and must obtain the appropriate information about the availability and use of patient’s spiritual resources.

Many of the spiritual history tools in current use comply with the above criteria by applying short acronyms such as SPIRIT, HOPE, FICA (LaRocca-Pitts, 2012; McSherry & Ross, 2013:85-91). Extending the acronym spiritual history tool, LaRocca-Pitts (2009; 2012) created a hybrid using three spiritual history questions and then adding a spiritual assessment question, which

⁹ The concept of referrals to specific spiritual specialists is helpful in terms of providing care for all people in accordance with their personal faith preference and individual requirements. Inside and outside the parameters of specific referrals, pastoral caregivers are bound by ethical and professional codes that guide their profession. These measures are put in place to prevent both the horrors of exclusivity and the proselytization/evangelization of vulnerable patients.

incorporates treatment options. His FACT tool covers questions about the meaning of the client's Faith (F); their Activity (A) in terms of their faith community; and their Coping (C) which includes comfort, conflicts and concerns; and finally, the Treatment (T), which could simply be encouragement, support or a referral to a chaplain for further assessment if needed. LaRocca-Pitts (2012) proposes that this tool is suited for acute care and can be effectively used in a brief initial visit by any relevant health professional and fits into the 'niche between the physician-developed spiritual history and the generally too in-depth and complex chaplain-developed spiritual assessment'.

Downey has proposed (1997:45) that spirituality should cover the broad dimensions of Christian life which would suggest that assessment criteria need to be spread wide to capture the fullness of spirituality. Despite its popularity as a multi-dimensional assessment tool available in the pastoral field (Topper, 2003:44-46), Fitchett's 7X7 Model for Spiritual Assessment (Fitchett 1993) could, by deduction, be an example of a generally 'too in-depth and complex chaplain-developed spiritual assessment tool' (LaRocca-Pitts, 2012). In his model, Fitchett (1993:42) has spread the assessment-criteria-net broadly enough to cover both the holistic and spiritual dimensions of client's lives. The holistic dimension includes medical, psychological, social (family, societal, and ethnic) as well as spiritual aspects of the clients' lives. The spiritual dimension covers beliefs and meaning; vocation related matters; experiences and emotion; courage and growth; ritual and practice; community and power relationships. The information for the 7X7 assessment is gathered informally through the normal pastoral conversation. The 7X7 model acts more as a general framework by which other assessment tools can be organised towards a more comprehensive assessment. Fitchett (1993) intentionally takes a generic approach suited to the hospital setting.

During times of suffering a hospital could be thought of as a place of refuge or as a safe space for healing. George (2009) developed the understanding of the creation of 'space' through the stages of planning, gathering material, building and occupation of spaces in social contexts. George, (2009:140-144) suggests that symbolic space is what 'makes a house a home'. In the analyses of symbolic space George (2009:142-143) emphasises the importance of aesthetics, rituals, cultural symbolism, and belief systems. He suggests that the integration of these understandings enhance the meaning of that space¹⁰. The role that pastoral workers play in clinical settings is legitimised

¹⁰ Van der Voet in *Priesterlikjk Pastoraat* sacralises the pastoral space by using the sanctuary metaphor. The sanctuary as the therapeutic space is infused with sacred qualities, and the journey with the patient as engaging with the different sanctuary spaces from the courtyard representing the person's material world, through the emotions and co-ponderings, to the inner sanctum for prayer and gently back into the world (Romkes & Van der Voet 2017:109-129).

and endorsed through the understanding of the hospital as symbolic space and the importance of supporting meaning-making in suffering.

Hospitals¹¹ are places where humans experience existential paradoxes of crises and illness (Holst, 1991:3-11). Suffering brings to sharper focus questions of theodicy as well as issues of meaning, attitudes, and values (Holst, 1991:9). Hospital chaplains and pastoral caregivers play a unique role in the patient's intense pilgrimage of suffering where 'questions exceed answers' and 'mysteries enshroud understanding' (Holst, 1991:10).

How humans experience God's relational presence in their suffering is expected to influence the quality of the divine-human relationship and affect healing, creating opportunity for pastoral intervention towards wholeness and spiritual growth. Divine-human encounters open up both theological and anthropological questions: Who is the God of the encounter¹², and who are the humans¹³ within that encounter? These questions direct the two foundational fields of this research project, namely the fields of theology and anthropology. The research aims to unfold the connection between the conceptualization of God and the resultant human self-understanding. This relational connection necessitates the importance of investigation both the fields of theology and anthropology in this study.

1.3 Revisiting the field of anthropology within a theological approach to divine-human encounters

If spirituality is about a relationship between God and humans, it stands to reason that the conceptualisation of God by humans and the way in which humans respond to his revelations will affect the quality of the relationship. If Christian spirituality is about the relationship between the Christian God who initiates a relationship with - and responds to the humans whom respond to God- (Downey, 1997:30-32; Howard, 2008:16, 205, 225; Powell, 2005:3-5) then questions arise about the quality of the relationship and the impact of possible distress in the relationship.

Howard proposes that interest and consent, in addition to self-disclosure and communication can influence the quality of the relationship (Howard, 2008:225). According to Howard (2008:225),

¹¹ The following authors write comprehensively about the hospital environment as a place of spiritual assessment by hospital chaplains: Louw (2008); Puchalski & Ferrell (2010); Cobb (2005); Holst (1991); Koenig (2007); Swift (2009).

¹² Cross-references 2.3.1 Getting to know God: A comparative moment; 2.3.2 Getting to know God: An epistemological pause

¹³ Cross-reference 3.6 Summary

distorted perceptions¹⁴ can influence human interpretations of God's self-disclosure (revelation) and sway human response towards ways of resistance¹⁵. The impact of distorted perceptions of God and the resultant human resistance is reflected in the research linking health and spirituality (Gritsch, 2009:1-9; Koenig, 2007:108-113; Miller, 2000:48-49; Louw, 2005:138-142; Sperry, 2001:79-101).

When health is threatened and patients are hospitalised, the hospital as a space of paradox can hold both the experience of anguish in the face of mortality as well as the opportunities for spiritual growth (Holst, 1991:3-11). According to Howard (2008:225), resistance to God's initiations presents the opportunity for the disclosure of God's patience and mercy as well as his loving chastisement or judgement, continuing the active relationship between a living Christian God and humans.

Christian spirituality has been defined as a relationship between a specific Christian God and humans who respond to his call. Dunn (2006:53) claims that Paul the Apostle's theology was relational. According to Dunn (2006:47), the experiential encounters between God and people enable the mutual knowing of one another, characteristic in personal relationships. With regard to the term knowledge, Dunn (2006:46) highlights differences between the rational understanding in Greek thinking versus the relational understanding in Hebrew thinking. In agreement with Dunn, this current research project is based on Hebrew thinking and takes a relational, rather than rational approach to understanding and knowing God and humans.

Despite God's incomprehensibility, the 'existence and knowability' of God has been well accepted by the church historically (Allison, 2011:187). As a missionary, pastor and theologian, Paul the Apostle provided the church with a sound perspective on the knowability of God (Dunn 2006). In the historic context of Paul's speeches about God, his Jewish presuppositions about God are easily discernible (Dunn, 2006:31). To Paul, what could be known about God, was that God was one God, the creator, sovereign, the final judge, and the God of Israel. Consequently, the worship of idols was treated with disdain (Dunn, 2006:30-37). The acknowledgement and conceptualization of other gods as thriving cults was never in dispute but brought Jewish monotheism into sharp opposition within the Roman and Greek contexts (Dunn, 2006:38). Jewish syncretism which crept into the diaspora subtly incorporated, not only idols, but intermediary figures such as angels and

¹⁴ Louw, 2005:92-99 The role that appropriate or inappropriate God-images play in health as well as the importance of assessing these images towards suitable therapy is highlighted by Louw.

¹⁵ Louw, 2005:138-142 Louw writes extensively about the impact of 'sick spirituality' or the 'pathology of intoxicated faith'.

other circumlocutions such as the non-divine woman, Wisdom (Dunn, 2006:35). These syncretic integrations can be seen either as misunderstandings of Jewish concepts or concepts borrowed from pagan systems (Dunn, 2006:35). The role that these syncretic perspectives play on distorting images of God¹⁶ and the resultant impact on human well-being is of interest to the practical theologian in clinical practice. The ‘crippling and enslaving’ impact of demons and other spiritual beings on the existential reality of humans, whether perceived or real, cannot be ignored (Dunn, 2006:37). The understanding of humans within the divine-human relationship necessitates a sound theological anthropology upon which clinical pastoral caregivers can base therapeutic efforts in cases of distorted perceptions of God.

In simple terms, theological anthropology can be defined as the reflection of what it means to be human in relation to God, others, and the cosmos (Cortez, 2010:66; Green, 2012:350). The thinkers within the discipline of theology have been slow in acknowledging the pressing need for a theological anthropology. Louw (2000:123) laments the little attention anthropology has received in the field of pastoral theology and related praxis. Louw (2000:91) describes praxis as the shift from a technical stance in practical theology to the intentional actions aimed towards personal and societal transformation. He suggests that specific anthropological approaches are generally implied rather than clearly stated in pastoral work, without an appropriate exposition on how these approaches impact on the application of pastoral counselling and therapy.

An important focus of theological anthropology relates to the constitution or structure of the soul. The biblical texts on ‘body’, ‘mind’, ‘soul’, and ‘spirit’ are reasonably interchangeable, rendering definitions of the human constitution ambiguous at best (Dunn, 2006:54-78; Green, 2012:1066 Kindle; Schwarz, 2013:448-547; Wolff, 1974:7-78). Dunn (2006:55) suggests that it would be better to search for coherence in Paul’s thought as he bridges the Greek and Jewish divide in his anthropological terminology, rather than attempting direct comparisons.

Many of the terms used by Paul have spectrum meaning (Dunn, 2006:54-71). *Sōma*, as embodiment rather than just a physical body, is a relational term and places the person in a social and ecological environment (Dunn, 2006:61). Embodiment (corporeality or corporateness) establishes an ‘I’, allowing bodily interactions and cooperation and denotes far more than just physical being, as it represents the whole person (Dunn, 2006:56-60).

¹⁶ See cross-reference: 4.2 God-images: A graphical representation

Amidst the vast range of anthropological perspectives and approaches discussed in his inquiry, Cortez (2010:1258¹⁷) identifies areas of consensus amongst Christian scholars. There is general agreement on the issue of embodiment¹⁸ and the perspective that humans should be considered holistically and not viewed in terms of separate parts. The various forms of bipartite or tripartite anthropological perspectives which have entered the debate over the ages have come to rest in the understanding that humans cannot simply be described as either purely spiritual or purely material beings. This outlook invites questions about the effects of death on the material and spiritual aspects of embodied souls and brings eschatological matters into sharper focus. In this regard, Paul once again brings clarity to the concept of redemption, not as ‘an escape from bodily existence, but a transformation into a different kind of bodily existence’ (Dunn, 2006:61). The current fleshly and mortal embodiment, subject to death and decay, is different from the Spiritual resurrected embodiment beyond death (Dunn, 2006:61-64 Kindle). According to Louw (2010a:78) the quality of the embodied soul can be known in terms of the quality and meaning of relationships revealed through attitude (*phronesis*), wisdom (*sophia*) and virtuous acts and interactions.

Sarx (flesh) in addition to *sōma* (embodiment) are most prominent in Pauline anthropological terms¹⁹ and both are best represented along a spectrum of meaning (Dunn, 2006:51-71). At the neutral end of the spectrum, *sarx* represents a physical body subject to weakness and mortality. *Sarx* gains moral association in increasingly destructive momentum along the spectrum, with *sarx* as sin’s operational headquarters in direct opposition to *pneuma* or ‘Spirit’ resulting in hostility to God (Dunn, 2006:62). As operational headquarters, *sarx* creates the space from which sin operates but cannot be considered sinful in itself (Dunn, 2006:67). In this sense sin, not *sarx*, can be considered a cosmic power at work. Living in the flesh, *sarx* or *kata sarka*, represents a lifestyle in opposition to God, whereas those born in the Spirit (*Pneuma*) will live a life *kata pneuma* - favouring the ways of the Spirit (Dunn, 2006:67).

Bringing *sarx* and *sōma* into distinction, Dunn clarifies these concepts in terms of their final outcome. *Sarx* (as fleshliness) has to be treated with continuous caution due to its vulnerability and weakness. *Sarx* cannot inherit the kingdom of God so will be destroyed at consummation. On the other hand, humans will always be embodied (*sōma*) through resurrection and

¹⁷ The reference is a location on the Kindle version of the book. This particular edition does not indicate the page numbers as reference.

¹⁸ Louw (2016a; 2016b) has written extensively about embodiment and the human soul. The topics of the most recent papers are as follows: Human embodiment as soulfulness. ‘Anatomy of the Human Soul’ in a pastoral anthropology and theological aesthetics; ‘Psyche’ or soul? Towards a Christian approach to anthropology in pastoral caregiving and spiritual healing.

¹⁹ Cross-reference: p. 96 *Sōma* and *sarx*: Embodied corporeality and mortality

transformation, therefore embodiment should be celebrated (Dunn, 2006:101). The confusion of inappropriate blending of these two terms lead to the vilification of human sexuality. Issues related to gender and human sexuality²⁰ have received recent attention as dimensions of anthropology. Cortez (2010:544) considers human sexuality as ‘an unavoidable anthropological reality’. He enters the theological debate reflecting on how the innate drive towards bonding in human sexuality mirrors facets of the divine nature. Louw (2011), however, takes an eschatological stance on human sexuality in terms of the new status humans attain in Christ and through the indwelling presence of the Holy Spirit. He opts for moving away from the negative and sceptical perspective, towards the re-spiritualizing of bodily desires and sensuality. Louw’s position on ‘new status’ presupposes an appropriate interpretation of Paul’s Hebrew and Greek anthropological synthesis of the anthropological terms *sarx* and *sōma*²¹ (Dunn, 2006:72).

Paul’s concern was focused on humankind in relation to God, as well as people in relation with one another, in response to the human predicament in the world and within the reconciliatory doctrine of salvation (Dunn, 2006:53). Paul associated salvation with becoming a ‘new creature’ (2 Corinthians 5:17; Galatians 6:15; Ephesians 2:15; Ephesians 4:24) supporting the notion of an ontological shift²² in Christian spirituality. Paul’s theology strongly points to an ontological shift in Christians by means of salvation and baptism, requiring a specifically Christian theological anthropology in assessing Christian spirituality. The question arises about how humans can appropriate the new humanity, escaping from the power of sin and death and embracing the lifestyle of the ‘new epoch marked by grace and faith’ (Dunn, 2006:318). Paul’s theology presents the change to the new epoch as having a beginning, but also as an ongoing process; as the process of salvation and also of transformation (Dunn, 2006:317-318). Ritualistically these two aspects are expressed in the Christian sacraments of baptism²³ (once for all) and the recurrent celebration of the Lord’s supper²⁴ (Dunn, 2006:319). The doctrines of salvation and baptism, as well the interpretation of Christian rituals across the ages, offer pastoral therapists a historic spectrum from which clients may present their individual religious experience (Allison, 2011²⁵).

²⁰ See Balswick & Balswick (2006) For an ‘integrated Christian approach to authentic human sexuality’,

²¹ A personal note: Experience in a clinical setting with victims of sexual abuse in childhood is reflected in a fleshly understanding of sexuality. This means that the patient has been exposed to a sexuality which is based in an understanding associated with *sarx*. Therapy towards a spiritual interpretation of sexuality has been effective in practice. This means that the patient comes to differentiate the impact of being a new creature *and* the spirituality of embodiment. The appropriate roles of *sarx* and *soma* in terms of human sexuality support a differentiation between the terms and clarify the liberty from the influence of *sarx* through the Spirit.

²² Cross-reference: 3.2.3 The cosmic impact of re-configuration sanctuary space; 4.3.2 Sanctuary design alteration

²³ Cross-reference: 4.3.4 Mortality and the ontological effect of baptismal rebirth

²⁴ Cross-reference: 4.3.5 Fellowship and belonging – in the Presence of the living Word

²⁵ See Gregg R. Allison’s book on Historical Theology for an overview of Christian Doctrine

Paul understood the process of salvation as a gracious and generous initiation by God, offered as a unilateral and lasting commitment of sustained faithfulness in the powerful action through the redemptive act of Christ (Dunn, 2006:319-330). Believing and accepting this abounding generosity and overflowing grace can hardly be contained and finds expression through gratitude by humans, even though no reciprocity is demanded (Dunn, 2006:321 Kindle). Abundant grace overflows into gracious gifts from God (*charisma*) to the community for their common good (Dunn, 2006:323 Kindle). Paul only counted anyone a Christian once they had personally received the Holy Spirit as divine enabler for fruitful Christian living (Dunn, 2006: 423 Kindle). For Paul, there is a difference between a vital or living soul (*nephesh* or *psyche*), and a pneumatic soul (*ruach* or *pneuma*), the latter being a soul inhabited by the Holy Spirit through baptism.

Louw (2000:247) takes an inhabitational approach to anthropology, highlighting the importance of a pneumatological perspective as essential for wellness. Louw (2005:43²⁶) states that wholeness cannot be assessed by the norms of health or illness (Louw 2005:43²⁷). He describes wholeness as a meaning oriented, at peace (*shalom*) state of being (*parrhesia*) and state of mind (*phronesis*) in a contextual and relational dynamic spiral towards spiritual maturity. Wholeness, according to Louw (2010b) is a life lived in the charismatic reality of the fruits of the Spirit by which the inhabitational presence of the Holy Spirit facilitates the courage 'to be'. Louw (2000:244) proposes a model of a human as pneumatic person on which he bases assessment procedures and indicators of spiritual maturity²⁸.

Dunn's (2006:55-78 Kindle) exegetical work on the theological anthropology of Paul brings some clarity to the confusing anthropological terms²⁹ used by Paul the apostle. *Psyche* and *psychikos* reflect living persons unable to discern the things of the *pneuma* (spirit) and therefore lacking the ability to fully define the depths of spiritual bodies or *sōma pneumatikon* (Dunn, 2006:78). This poignant fact clearly supports the need for spiritual assessments which cannot be based on psychological perspectives rooted in Greek usage (Dunn, 2006:78). Greek thinking allows for the separation of the soul (*psyche*) from the body after death, whereas in Hebrew thought the word *nephesh* speaks of the embodied soul as a whole person (Dunn, 2006:54;76). In addition, the Hebrew perspective considers *pneuma* the most prominent and deepest dimension of a person, in opposition to Hellenistic thought, placing the *nous* (mind) above *pneuma* (Dunn, 2006:73).

²⁶ See Louw's (2015) Wholeness in Hope Care

²⁷ See Louw's (2015) Wholeness in Hope Care

²⁸ Cross-reference: 4.3.6 Charismatic lifestyle as Christian witness (*marturia*)

²⁹ Cross-reference: p.91 From *Psychikos* to *Pneumatikon*

Dunn (2006:73;77) suggests that the natural pairs of *sōma* and *sarx*, *nephesh* and *psyche*, *ruach* and *pneuma*, also applies to the terms³⁰ *nous* (mind) and *kardia* (heart). The high value placed on rationality in Greek thinking elevates *nous* to divinity (Dunn 2006:73). Paul, however, emphasises the role of the mind or *nous* in Christian transformation, maintaining the understanding of *pneuma* as the deepest dimension supporting a renewed capacity to discern the will of God (Dunn, 2006:77). *Kardia* (heart) reflects the ‘seat of emotions, thought and will’ and ‘organ of decision making’ in Hebrew thinking, bringing balance between the ‘rational, emotional and volitional’ therefore facilitating the possibility of wise living (Dunn, 2006:74). Wise living (*habitus*) requires the dynamic integration of all aspects of humans as embodied souls (Louw 2015:183-218).

Louw (2015:213) states that soulful embodiment is expressed in the enfleshment of the fruit (*charisma*) of the Spirit in harmony with the ‘pneumatological focus of Pauline anthropology, namely that the human body is the temple of the Spirit of God’. He also indicates (2015:213) the need for a ‘diagram that depicts an integrative approach to anthropology’ and suggests that ‘such a depiction would help the pastoral caregiver in understanding the unique character of caregiving and the identity of the caregiver in a team approach to helping and healing’.

Envisioning human embodiment as a sanctuary in which God lives by his Spirit creates the opportunity for exploring ‘sanctuary’ as a pneumatological space for divine-human encounters. Consequently, this research project follows a pneumatological approach to understanding what it means to be human within the divine-human relationship and the resultant praxis of Christian ministry.

1.4 Towards a basic research assumption: The sanctuary metaphor as space for divine-human encounters

The presence of the specifically Christian God within the human predicament of suffering and vulnerability becomes the overarching theological category that defines the basic structure, mode, and identity of Christian pastoral care³¹. This research is therefore directed by the research presupposition/assumption that the body, as a sanctuary, is a dwelling place for God and a space for divine-human encounters. This assumption informed the basic theological argumentation and directed the design for an assessment model/diagnosis for pastoral caregiving in a hospital environment. In the search for a suitable theological anthropology, the association between human

³⁰ Cross-reference: 4.3.8 Love inscribed heart (*kardia*) and mindful knowing (*nous*)

³¹ Private communication with Prof. D.J. Louw, June 2016.

embodiment and it being a sanctuary for the indwelling presence of God (*sōma pneumatikon*) is an appropriate point of departure.

The sanctuary-metaphor is fundamental in a pneumatological approach to anthropology. The focus on a pneumatological perspective and its implications for anthropology and pastoral caregiving is therefore validated. This paradigmatic background was thoroughly researched by J. Rebel in his doctoral dissertation on the pneumatology of A. A. Van Ruler and the implication for a human self-understanding. Rebel (1981) pointed out that the object of faith is salvation in Christology, and in pneumatology the object of salvation is the human 'I', thus highlighting the importance of the notion of sanctification and the understanding of the embodied 'I' as a kind of 'sanctuary' for the sanctification of life (Rebel, 1981). The clinical environment requires the caring presence of compassionate pastoral caregivers for the occupied space to become a 'sanctuary' for the healing of life (George, 2009:140-144). Pastoral therapists or caregivers become theological inhabitants of the clinical space. This compassionate 'being' of pastoral therapists can be interpreted as 'sanctuary tools' of God's healing presence (Romkes & Van der Voet, 2017:109-129; Sullivan, 2014:47). The concept of a compassionate presence is intrinsically linked with the sanctuary metaphor.

In the New Testament the sanctuary metaphor is applied to the bodies of believers as well as the body of Christ. The incarnation narrative can be associated with the sanctuary metaphor. Jesus established an association between the design of a building and the design of a body when he responded to the Jews who questioned him at the Temple: “¹⁹Jesus answered them; ‘Destroy this temple, and I will raise it again in three days.’ ²⁰ They replied, ‘It has taken forty-six years to build this temple and you are going to raise it in three days?’ ²¹ But the temple he had spoken of was his body” (John 2:19-21).

Paul later reminded the believers that their bodies are temples of the Holy Spirit. “¹⁹ Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God?” (1Corinthians 6:19³²). In this way both Jesus and Paul use inhabitational narrative to suggest an anthropological link between the design of humans and the design of the Temple as a sanctuary by means of pneumatology.

³² 1 Corinthians 6: 19-20 ¹⁹ Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? ²⁰ You are not your own you were bought at a price. Therefore honour God with your bodies.

Biblically, a sanctuary represents a safe space or place designed for divine-human encounter. Places of divine-human encounter have a multitude of settings throughout Scripture. Many theologians describe sanctuaries as: spaces or places where patriarchs encountered God; mountains where God revealed himself; buildings built by divine design as dwelling places for God as well as human bodies for divine inhabitation (Terrien, 1978; Moltmann, 2004; Beale, 2004).

Encounters with God, experienced as epiphanies, theophanies or prophetic visions, remain embedded in memory when the experiential presence of God fades into elusive hiddenness (Terrien, 1978:470-477). The presence of God (experienced as ‘presencing’) describes the richness of divine-human encounters as a type of sensing experience where the constraint of time is lifted (Kempen, 2015:140). Presencing is described as a type of sensing with the heart - metaphorically speaking - where the past, present and future merge to envision the person with the possibilities of an emerging future (Scharmer, 2016:161³³). In this way the divine-human encounter becomes a life-changing experience. Believing the promise of continued divine presence received during such vivid experiential encounters, is the essence of Christian faith, enduring through times of hidden presence (Terrien, 1978:476). Christian faith is essentially about an expectant hope (Louw, 2015:207). Beale (2004:25) connects the historic sensorial³⁴ dimensions of experiential encounters with God to John’s revelation of a new garden-like city-temple. Beale (2004:25) advocates that Old Testament tabernacles and temples were designed in symbolic representation of a ‘cosmic eschatological’ end-time temple by which God’s tabernacling presence will fill the entire cosmos as presented by John in Revelation 21. To substantiate his thesis, he examined the ‘cosmic symbolism of Old Testament and Ancient Near Eastern temples’ (Beale, 2004:26). He promoted the understanding of Eden as the first archetypal sanctuary, and that all other temples or tabernacles are perceived as microcosms of the final cosmic eschatological temple (Beale, 2004:26).

Beale and Kim (2014), embarked on an exegetical journey through biblical sanctuaries from the garden of Eden to heaven - as God’s final cosmic temple. In their investigation of the sanctuary design and symbols from Eden to heaven, Beale and Kim (2014) unfolded the unchanging concepts present in divine-human encounters over time. This means that each setting of the sanctuary over

³³ Scharmer, C. O. (2016) *Theory U*. Oakland, CA: Berrett-Koehler. “Presencing, the blending of sensing and presence, means to connect from the Source of the highest future possibility and to bring it into the now.” “In many ways, presencing resembles sensing.” (2016:161).

³⁴ See Louw, 2014:136-139 for a description on *the Hagia Sophia* in Turkey as an architectural design as a sacred space in facilitating the sensuality of experiencing God.

time has similarities that are not affected by the passing of time. These dynamic invariances³⁵ offer helpful insights into the investigation and understanding of sanctuary-related concepts. Representative of all sanctuaries, Beale and Kim (2014:60-63) consider the Wilderness Tabernacle as a prototype sanctuary or as a model of the God's future cosmic temple.

Israel's Wilderness Tabernacle can hardly be ignored by scholars, as it comprises almost a third of the book of Exodus (George, 2009:1). Levy highlights the fact that fifty chapters in the canon are devoted to the tabernacle and related ministries and only two to creation (Levy, 2003:28). Scholars have presented the tabernacle account through faithful but laborious commentaries, Christological perspectives, and academic debates regarding the authenticity, existence, and authorship of the account (George, 2009:1³⁶). Arguments and debates about the existence, authorship, date of writing and other aspects of the tabernacle account are outside the scope of this study. Comparative studies have highlighted the uniqueness of the Hebrew cultic expressions, in the face of some similarities with contextual accounts (Hurowitz, 1985; Hoffmeier, 2005; Walton, 2013).

This current research assumes that the canonical account of the Wilderness Tabernacle, despite its composite character, presents a divinely inspired model suitable for analogous interpretation without engagement in further peripheral debates. The current canonical account of the wilderness tabernacle offers painstaking detail, arranged by Hurowitz (1985) into phases, by which he compares other biblical and extra-biblical sanctuary accounts to support his argument for the authenticity of the wilderness tabernacle. Hurowitz (1985) found the tabernacle story typical of other accounts over that period and established striking parallels between many ancient building stories. In a similar vein, Hoffmeier (2005:192-221) provides compelling archaeological evidence to authenticate tent dwelling communities as well as the materials and available skill located within the time frame of the Exodus.

Apart from an archaeological approach, many scholars have attempted symbolic interpretations of the various naturally grouped concepts described in the tabernacle story (Childs, 1974; Connor, 1975; De Haan, 1955; Hershberger, 2007; Hoffmeier, 2005; Jong, 2003; Strong, 2014). These endeavours to interpret the symbols within the tabernacle story have logically brought Christological themes into play. The pattern, materials, designs, furniture, articles, layout, colours

³⁵ Arteology, the science of products and professions <http://www2.uiah.fi/projects/metodi>. This site offers a comprehensive study guide in research methodology suited to architectural research. The author of Arteology is Pentti Routio, LicSc.(Tech.), M.Sc.(Archit.), who lectures in Research Methods annually in the University of Arts and Design Helsinki

³⁶ See Mark K. George (2009:9-14) for the set of assumptions provided by in his book *Israel's Tabernacle as Social Space*.

and dimensions of the tabernacle have been suggestive of Christ (Hershberger, 2007; Jong, 2003; Levy, 2003; Strong, 2014). Levy suggests that some books are “often sketchy in their presentations, overly fanciful in their typology or provide exaggerated anti-types of Christ that were never intended by the writers of Scripture” (Levy, 2003:25). The exegetical and expository work of Beale and Kim (2014) brings into focus, not only the Christological, but also the pneumatological and eschatological themes inherent in sanctuary models, revealing the redemptive work of Christ, the transforming work of the Holy Spirit and the eschatological hope of dwelling with God in eternity. Moltmann (1978) suggested that the foundation of the eschatological hope for Christians, is the mutual indwelling of God and believers (Moltmann 1978:4357). He stated that the concept of indwelling or interpenetration³⁷ is ‘*Shekinah* theology’ in rabbinical terms and that the *Shekinah* of God’s Spirit which filled the sanctuary is the same glory which fills the cosmos at the consummation (Moltmann 1978:339). He likens the Jewish doctrine of *Shekinah* with the Christian doctrine of the incarnation of the *Logos* as well as the inhabitation of the Spirit in believers (Moltmann 1978:4307).

Paul emphasised the human body as the location of divine indwelling at reception of the Holy Spirit, bringing pneumatology and anthropology into meaningful association. This current research pre-supposes that the sanctuary pattern presents an anthropological model of pneumatic³⁸ humans with divine inhabitation as an ontic reality, providing meaning and transformation to Christian lifestyle. The basic pre-supposition rests in the notion that the Wilderness Tabernacle has anthropological implications linking human life, as embodied in humans, to the holiness of God and awareness of divine presence in existential realities. The link between the sanctuary and the human body (1 Corinthians 6:19³⁹) surfaces in the New Testament as a unique analogy for the sanctification of life in all its dimensions, even of physical life and corporeality.

This research rests on the pre-supposition that the study of the sanctuary model would facilitate the detection of core characteristics of Christian spirituality and also in identifying indicators for

³⁷ See (Moltmann, 1978:4384) for differentiating between concepts of inhabitation and pantheism or atheism.

³⁸ Once these models were erected in accordance with the given pattern and certain requirements had been met, God’s visible presence descended upon the tabernacle tent (Exodus 40:34) and temple building (2 Chronicles 7:1-2) in the form of a fiery cloud. In the same way God’s visible presence later descended upon people as described in the following text: “¹When the day of Pentecost came; they were all together in one place. ²Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” (Acts 2:1-4).

³⁹ 1 Corinthians 6:19-22 “¹⁹ Jesus answered them; ‘Destroy this temple, and I will raise it again in three days.’ ²⁰ They replied, ‘It has taken forty-six years to build this temple and you are going to raise it in three days?’ ²¹ But the temple he had spoken of was his body” (John 2:19-21). Paul later reminded the believers that their bodies are the temple of the Holy Spirit. “²² Don’t you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God?”.

the assessment and diagnosis of Christian spirituality towards healing, wholeness and spiritual maturity through pastoral interventions in clinical settings.

In conceptualising theory for the pastoral ministry, it was anticipated that the so-called ‘sanctuary model’ would facilitate a link between pastoral caregiving in the clinical pastoral field and a theological schema of interpretation rooted in the covenantal terminology of Hebrew thinking. It was anticipated that investigation of the sanctuary would facilitate the deeper understanding of both the praxis⁴⁰ and ethos of the God who initiated the space for encounter with humans, and the humans who respond to his call (Louw, 2015:49 unpublished Study Guide).

1.5 Identification of the research problem

In light of the above information, it can be concluded that current assessment tools fail to bring the dynamic dimension of the living relationship, with specifically a Christian God, to the table. In other words, current assessment tools do not probe into an embodied spirituality in which paradigmatic God images intersect with moment-by-moment interpretations of human life within the divine human relationship. The generic nature of spiritual assessment tools currently used in health care practice may reflect the ontological reality of the capacity and propensity towards engaging with the divine, transcendent or God (Flanagan & Jupp, 2007:1; Hodge, 2006; Miller, 2000:5-9; Topper, 2003:3-4). However, it firstly does not reflect the ontic impact of salvation and inhabitation (pneumatology) on transforming Christian lifestyle and relationships (Louw, 2000:166-194) and secondly, does not capture the dynamics of diverse and unique humans who are in covenantal relationship with a living Christian God in interactive and responsive ways (Howard, 2008:195-227; Louw, 2000:31-37). These are the issues that fundamentally differentiate Christian spirituality (Louw, 2000:166) from any other form of spirituality and are absent in current spiritual assessment tools (Sullivan, 2014:40,138⁴¹).

Assessment tools are widely used in the clinical setting and the hospital offers a concentrated environment in need of appropriate tools by which to assess Christian spirituality. The research problem can therefore be described as the challenge of firstly, detecting the core characteristics of Christian spirituality, and secondly, the identification of theological indicators for the assessment

⁴⁰ Louw proposed that the praxis of God is the ethos of God revealing his attitude and intention towards the dignity of humans and the meaning of life (Seminar notes held at Stellenbosch University 2015).

⁴¹ Sullivan (2014:40) “Assessment tools are produced by psychologists interested in religion and spirituality and by theologians interested in psychology”.

and diagnosis of Christian spirituality within the existential realities of human suffering, resistance, anguish and complaint.

The study aims to detect the interplay between God's presence and divine encounters within places of resistance, anguish, and complaint. The object of the study is directed at developing an appropriate theological anthropological model from which to deduce indicators of the quality of the relationship between God and humans. The development of a theological anthropology falls within the context of a pneumatological approach as linked to the sanctuary metaphor for describing the tabernacling presence of God within the daily events of human existence and suffering.

The research question therefore hinges on sanctuary metaphor as a possible framework for the development of a theological anthropological model with the focus on the tabernacling presence of God, within divine-human encounters, as essential in well-being.

1.5.1 Research question

The question posed by this research can be stated as follows here and will be reviewed in the conclusion to this research project. The primary research question asked, is:

To what extent and how can the sanctuary-metaphor, within the context of pneumatology, be viewed as a theological paradigm for presenting the spiritual dimension in an integrative pastoral model for anthropology with its focus on spiritual wholeness and human well-being?

Emanating from the primary research question, the research will be guided by the following supplementary questions:

- To what extent and how could this sanctuary metaphor assist caregivers by providing a theological framework for diagnostic purposes in professional clinical pastoral therapy?
- What is meant by a pastoral diagnosis in spiritual wholeness?
- What are the different components in a Christian understanding of 'diagnostic tools' for an integrative approach to helping and healing in a clinical setting?
- What are the implications of the sanctuary-metaphor for the professional identity of caregivers in a hospital environment?

1.5.2 Research design and basic assumptions

The intention to investigate the sanctuary-metaphor towards finding a suitable theological framework for diagnosis in clinical practice, is based on the analogous association between the designs of bodies and buildings. Aimed at giving more concrete substance to the sanctuary metaphor, the research links its reflection to a hermeneutical study of the tabernacle as a prototype sanctuary. The tabernacle as a prototype sanctuary presents the researcher with a framework towards a suitable theological anthropology once linked with the design of human embodiment. The Wilderness Tabernacle, as a microcosmic sanctuary representing the final cosmic temple, presents an organized model from which to launch the research.

Osborne (2010: 8830) highlighted the essential nature of models in theology, as most doctrines are expressed by means of a model. He considered a model as a heuristic device by which to organize and structure related ideas. Scientists set out to develop theories that can organize, summarize, and explain certain phenomena in such a way that predictions can safely be made from them, without violating methodical principles (Graziano & Raulin, 2004:38). Louw (2010b) pointed out that theories function by schematising ideas associated with the living realities of human existence. Models are generally created to represent the schematised theories. A model, as a type of theory, offers a diminutive representation of a reality. Any phenomenon from a miniscule atom to the vast universe can be symbolized by a model. A model assists scientist towards a better understanding of more complex and often unseen realities (Graziano & Raulin, 2004:39).

The principle of a model representing an unseen reality was clearly demonstrated in the following text: “They serve at a sanctuary that is a copy and shadow of what is in heaven. Therefore, Moses was warned when he was about to build the tabernacle: ‘See to it that you make everything according to the pattern shown you on the mountain’ (Hebrews 8:5). The wilderness tabernacle (Exodus 24:1-8) was constructed, by divine inspiration, as a three-dimensional model. The model represented a prototype of the ‘future cosmic temple’ in heaven (Beale & Kim, 2014:60).

Pentti Routio (2007⁴²) posits that starting with a prototype or model is a legitimate research methodology in the development of more suitable theoretical models. According to Routio (2007) many of the problems of exploratory research, where little is known at the outset, could be avoided by starting with a prepared model. The clarity of instructions for the Wilderness Tabernacle as a

⁴² <http://www.uiah.fi/projects/metodi/105.htm> The author of *Arteology* is Pentti Routio, LicSc.(Tech.), M.Sc.(Archit.), who lectures in Research Methods annually in the University of Arts and Design Helsinki

prototype sanctuary model provided a topographical map⁴³ for research purposes. As a topographical model, the Wilderness Tabernacle facilitates easy navigation of the design and all sanctuary related items towards revealing the meaning of the concepts and the relationships between the items within the context of its construction and operations.

The first phase of developing an existing model requires the defining of the variables and concepts. Applying the wilderness tabernacle as a model sanctuary, Beale and Kim (2014:152⁴⁴) took an exegetical approach in their interpretation of the significance of the tabernacle and its related concepts (Beale & Kim, 2014: 51-64)⁴⁵. The architectural design of the sanctuary and its related furnishings, combined with all the prescribed activities within the sanctuary, presented Beale and Kim (2014) with a treasure trove of symbols and metaphors relating to the dynamic encounter between a God and responsive humans in visual and schematic form. As a topographical model⁴⁶, the tabernacle offered a ready map, placing the furniture within the model into specific spaces. The sizes and shapes of the items as well as their meaning are clearly designated. The relationships, connections and influences between the items are also indicated.

The challenge of this research depended on the responsible linking of the invariables and concepts between the design of the sanctuary building and the design of human embodiment. As a model of embodiment, the theological anthropology of Paul the apostle was superimposed over the sanctuary model by means of analogous comparison and the transference of analogical similarities⁴⁷ from the building model to the embodiment model. Paul's perspective on anthropology was found to be suitable as he indicated a link between the sanctuary and the human body, bringing two systems into metaphorical alignment. The exegetical work done by Dunn (2006) on Paul the Apostle's theological anthropology was found to be an appropriate 'other' system with analogical or metaphorical similarities to the sanctuary model. With the interpretive tasks done by Dunn, it left the researcher free to integrate these findings into the sanctuary model through careful analogous reasoning. Analogy requires a hermeneutical approach in this research, building on the foundations set by the above and other authors.

⁴³ <http://www2.uiah.fi/projects/metodi/15b.htm#topomal>

⁴⁴ Beale & Kim, (2014:152). Their work entitled *God dwells among us* introduces subtle anthropological, pneumatological and eschatological themes as they apply typology to link the concepts of the earthly tabernacle with Christ as the eschatological, cosmic sanctuary.

⁴⁵ Terrien 1978; Moltmann 2004 & Beale 2004 are additional authors on the subject of Temple theology and the theology of Presence.

⁴⁶ <http://www2.uiah.fi/projects/metodi> In topological models the structure of the object is reflected in the placing of the elements as a form of classification of concepts.

⁴⁷ <http://www2.uiah.fi/projects/metodi/15b.htm>

The challenge of responsible analogous transference from one model to another is essential in maintaining the integrity of the invariances and the clarification of the definitions of related concepts. This problem was ameliorated by the hermeneutical principles applied by various authors in their respective fields. Beale and Kim (2014) recognised the Wilderness Tabernacle as a prototype model sanctuary which integrates both the static and dynamic invariances of the range of biblical sanctuaries. This means that the similarities of the range of biblical sanctuaries are represented within the tabernacle model, which makes it suitable as the object of sanctuary research. Discovering the invariances between the two systems, comprising the design of the building and the body, unfolded a suitable theological anthropological framework for diagnostic purposes in clinical settings. Other experts in the field assisted in further clarification of concepts where ambiguities existed.

Once the metaphorical analogies between the sanctuary model and the theological anthropology of Paul the Apostle were identified, these similarities were integrated into the sanctuary model by applying appropriate hermeneutical principles. The integration of these similarities brought clarity to the understanding of divine-human relations and produced a suitable theological anthropological framework from which to deduce core Christian characteristics.

The approach to the research, and the selection of literature, honoured the principles of the hermeneutical spiral, to ensure sound research results. This research is based on the critical assessment and integration of literature as research method.

1.5.3 Research methodology

Literature study

The research method for this project can be classified as a literature study. The literature was chosen to detect the interplay between biblical sanctuary texts and the interpretive perspectives from various relevant sources. Specific literature was selected towards achieving a hermeneutically sound project.

The literature was selected in accordance with specific criteria. Firstly, only accredited authors with expertise and academic acknowledgement in their field were chosen. Secondly, authors in

general theological harmony with the researcher's perspective⁴⁸, were chosen. The aim of this project is not to argue or justify theological matters, but to work harmoniously towards a hermeneutically sound outcome for the benefit of a broad spectrum of interpretations. Thirdly, the literature had to be available in electronic format for easy reference and availability to be uploaded on Atlasti Computer software for qualitative research. This facilitated easy thematic organization and cross-referencing. Fourthly, the literature had to be relevant and suitable for making a constructive contribution to the project theme and in honouring sound hermeneutical principles.

Following the hermeneutical spiral⁴⁹

Osborne's work (2010) guided the hermeneutical movement throughout the project. McFague's work (1983)⁵⁰ augmented Osborne's guidance in the process of subjecting the exegesis of relevant scriptures to principles of metaphoric analysis. The purpose of engaging with such a rigorous process of interpretation was to unfold the meaning of the texts associated to the biblical metaphors.

Literature was selected by the following hermeneutical pattern: To contribute to the understanding of the **hermeneutical spiral** and other interpretive principles; **Exegesis** for the understanding of the meaning of the specific biblical context of the sanctuary from the book of Exodus; **Biblical theology** for the development of the sanctuary theme throughout the bible; **Historic theology** for grasping the development of the revealed sanctuary themes by the church, over time; and, finally, **Practical theology** which places the themes in current contextual reality.

Critical reflection on chosen literature

The critical engagement with the chosen literature, revealed a general harmony with the author's theological position, but was not exempt from divergent aspects of interpretation. The major points of divergence are highlighted in the following discussion. The disagreements do not minimize the value of the selected literature; but are merely mentioned in terms of critically reflecting on the hermeneutical process. It is important to emphasise the purpose and value of the selected literature.

⁴⁸ Dunn (2006:415) suggest that there is general appeal to either the concepts of justification in Protestant Christianity, sacramental/ecclesiastical mysticism in Catholic Christianity or the reception of the Spirit in Charismatic Christianity. From the researcher's viewpoint it can be said that there are treasures to be honed from each of the broad mainstream denominational theological contributions, so all should be included to understand Christianity under a broad canopy.

⁴⁹ Osborne, G.R. (2010), *The hermeneutical Spiral: A comprehensive Introduction to Biblical Interpretations*.

⁵⁰ McFague, S. (1983), *Metaphorical theology: models of God in religious language*. London: SCM Press.

The following books were principally supportive exegetically in the interpretation of sanctuary concepts integral in the books of Exodus and Hebrews: Hamilton's⁵¹ commentary on Exodus (2011) and Schreiner's⁵² commentary on Hebrews (2015) being particularly helpful in the exegesis of sanctuary-related concepts. Of interest was Hamilton's interpretive perspective on the difference between washing with water and full immersion⁵³. Among other exegetical gems, Schreiner (2015) contributed to the understanding of atonement at the heavenly sanctuary and the access to the throne room of God for help in times of distress.

In the context of the Old Testament, the work of Birch, Brueggemann, Fretheim & Petersen⁵⁴ (2005) and Fretheim⁵⁵ (2010) supported the development of the sanctuary theme inherent in the context of the book of Exodus and the Old Testament in general. The depth and gentleness of their approach supported a broadened perspective on God's nature and engagement with people in the Old Testament. One point of difference should be noted. The authors do not consider the entrance of death or the restoration to eternal life as ontological events. They consider the entrance of death at eating from the tree of knowledge as capital punishment (Birch, et al. 2005:45). This research thesis takes the view that ontological shifts mark the protection to the tree of life and the opening of access to God's presence as ontological events. This matter is of significance in the interpretation of sanctuary concepts and ultimately on the understanding of the impact of salvation on identity as new creatures through rebirth.

Walton's⁵⁶ contribution to the contextual understanding of the mindsets at the time of the Exodus was helpful, particularly in the comparative aspects between *Yahweh* and other contextual gods. Despite much professional opposition, Hoffmeier's⁵⁷ work supports the authentication of Israel's presence in the Wilderness.

⁵¹ Hamilton, V.P. (2011). *Exodus: An exegetical commentary*. Grand Rapids MI.: Baker Academic. (Kindle).

⁵² Schreiner, T.R. (2015). *Biblical Theology for Christian proclamation: Commentary on Hebrews*. Nashville, Tennessee: B&H. (Kindle Version).

⁵³ Hamilton (2011: Location 13829) "Exodus 29:4 and Lev. 8:6 use "wash[ed] in" (*rāḥaṣ bē*) suggests that this is no mere light sprinkling of water, but more like what today we would call "total immersion." And probably this will be done somewhere in the outer courtyard." Hamilton 2011: Location 14160 "Exodus 30:20. When "wash (with) water" occurs without a preposition on "water," as here (*yirḥāṣû-mayim*), then the phrase refers to washing only part of one's body. When the preposition *bē* occurs with "water" (*rāḥaṣ bammayim*), then the phrase refers to a washing of one's entire body, an immersion (e.g., Leviticus 8:6; 14:9; 16:4, 24, 26, 28; 22:6; Numbers 19:7, 8)."

⁵⁴ Birch, B.C., Brueggemann, W., Fretheim, T.E. & Petersen D.L. (2005) *A Theological Introduction to the Old Testament*. Nashville: Abington Press. (Kindle Version).

⁵⁵ Fretheim, T.E. (2010). *Exodus*. Louisville, Kentucky: Westminster John Knox. (Kindle Version).

⁵⁶ Walton, J.H. (2013). *Ancient Near Eastern thought and the Old Testament: Introducing the conceptual world of the Hebrew Bible*. Grand Rapids MI: Baker Academic. (Kindle Version)

⁵⁷ Hoffmeier, J.K. (2005). *Ancient Israel in Sinai: The evidence for authenticity of the Wilderness tradition*. N.Y.: Oxford University Press. (Kindle Version).

George's⁵⁸ (2009) insightful work on the notion of space - specifically applied to tabernacle sanctuary concepts - strongly supported the development of the theology of space and place in terms of this project. Louw (2015) expanded the spatial concepts more fully from a practical theological perspective.

Beale⁵⁹ (2004), and Beale & Kim⁶⁰ (2014), have developed the sanctuary theme, from a biblical perspective, in their work. Their work was helpful in terms of the broad perspective of the sanctuary theme from Eden to Revelation. Two pivotal points of difference arose in this research with regard to their interpretation of sanctuary concepts. Firstly, Beale (2004:368⁶¹) suggests that the veil is only lifted for believers at the *Parousia*. This clearly contradicts the open access to God from the perspective of the author of the book of Hebrews. Secondly, Beale interprets the Holy Place lampstand as the tree of life⁶². This interpretation contradicts the concept of guarded or veiled access to God from a sanctuary design perspective and is understood as a tree of knowledge in this research. These aspects are highlighted within the context of the research.

In terms of the New Testament, the sanctuary theme from Paul's perspective was appropriately presented by Dunn⁶³ (2006). Paul's theological anthropology comfortably aligned the sanctuary building concepts with the sanctuary body concepts as presented by Dunn. It is worth mentioning a limitation in Dunn's (2006) representation of Paul's theology. Dunn underscores the importance of a new ontology through baptism and applies the 'new creature' status to all categories of beings, except for woman. The researcher's understanding of Paul's work was broadened by reading the work of other authors⁶⁴. Additional reading for broadening New Testament understanding

⁵⁸ George, M.K. (2009). *Israel's tabernacle as a social space*. Atlanta GA: Society of Biblical Literature. (Google Play Book Version).

⁵⁹ Beale, G.K. (2004). *The temple and the church's mission: A Biblical theology of the dwelling place of God*. Downers Grove IL: InterVarsity Press. (Google Play Book Version).

⁶⁰ Beale, G.K. & Kim, M. (2014). *God dwells among us: Expanding Eden to the ends of the earth*. Nottingham UK: InterVarsity Press. (Kindle Version).

⁶¹ Beale, 2004:368 "The temple curtain tore at Christ's death, and at his resurrection 'he entered through the veil' of the heavenly temple (Hebrews 10:20). The removing of the veil of the heavenly temple will occur for believers when the church (the body of Christ) suffers death and resurrection at the end of the age, according to the principle that the church 'follows the Lamb wherever he goes' (Revelation 14:4)."

⁶² Beale, 2004:303 "Recognizing that the lampstand in the temple represented the tree of life in Eden (as we have argued) enhances the identification of the two images".

⁶³ Dunn, J.D.G. (2006). *The Theology of Paul the apostle*. Grand Rapids MI: Eerdmans. (Kindle Version).

⁶⁴ Longenecker, B.W. & Still, T.D. (2014). *Thinking through Paul: An Introduction to his life, letters and Theology*. Grand Rapids, MI: Zondervan. (Kindle Version); Wright, N.T. (1997). *What St. Paul really said*. Oxford UK: Lions Publishers. (Google Play Book Version); Wright, N.T. (2013). *Paul and the faithfulness of God*. Minneapolis, Minnesota: Fortress Press

included works by Bauckham⁶⁵ (2015), Bauckham, et al. (2009), Longenecker & Still, (2014), Wright & Bird (2019).

Reflecting on Historical Theology, Allison's⁶⁶ (2011) work contributed to the discovered doctrines in this research, by his descriptions of how these doctrines have been applied historically by the church. His systematic approach was helpful in clarifying concepts within the context of the church ages and various denominational perspectives. McGrath⁶⁷ (2012) aided the interpretation of specific aspects within historic and systematic theology.

From the perspective of Practical Theology, the invaluable contribution of Louw's⁶⁸ (2000; 2005; 2014; 2015) work to this project, is without dispute. Louw's depth of theological and practical insight across the broad spectrum of themes is priceless. Louw has critically examined and integrated the interwoven theological, philosophical, and psychological concepts that are presented in this project. In some ways this project minimizes the expanded work done by Louw. Finding the essence and underlying principles that were relevant to this study was both a challenge and a joy. Louw's work is a celebration of God's faithfulness by the beautification of life. Chandler's⁶⁹ (2014) work on spiritual formation and wholeness is systematic and the descriptions sufficiently concise for ease of understanding. The limitation of her work can best be described by the focus of required obedience for compliance with Christian ethics and ethical living. This perspective weights her arguments towards human contribution, rather than to what God has already accomplished. The reading of other authors⁷⁰ supported the understanding of concepts and practices within the field of pastoral care.

⁶⁵ Bauckham, R. (2015). *Gospel of Glory: Major themes in Johannine Theology*. Grand Rapids, MI: Baker Academic; Wright N.T. & Bird, M.F. (2019). *The New Testament you never knew*. Grand Rapids, MI: Zondervan.; Bauckham, R., Driver, D.R. et al. (2009). *The Epistle to the Hebrews and Christian Theology*. Grand Rapids, MI: Eerdmans.

⁶⁶ Allison, G.R. (2011). *Historical Theology: An introduction to Christian doctrine*. Grand Rapids MI: Zondervan. (Kindle Version).

⁶⁷ McGrath, A.E. (2013). *Historical Theology: An introduction to the history of Christian thought*. West Sussex, UK: Wiley & Sons.

⁶⁸ Louw, D.J. (2015). *Wholeness in hope care*. Wien: Lit Verlag; Louw, D.J. (2000). *A pastoral hermeneutic of care and encounter*. Wellington: Lux Verbi; Louw, D.J. (2005). *Cura vitae: Illness and the healing of life*. Wellington: Lux Verbi; Louw, D.J. (2010a.). "Habit" in Soul Care. Towards "Spiritual Fortigenetics" (*Parrhesia*) in a Pastoral Anthropology. *Acta Theologica*, 30(2); Louw, D.J. (2010b). Care to the Human "Soul" in contemporary Theological Theory Formation: From "Kerygmatics" to "Fortigenetics" in a Pastoral Anthropology. *Dutch Reformed Theological Journal*, 51(3).

⁶⁹ Chandler, D.J. (2014). *Christian spiritual formation*. Downers Grove, I: InterVarsity Press.

⁷⁰ Sorajjakool S. & Lamberton, H.H. (2009). *Spirituality, health and wholeness: An introductory guide for health care professionals*. Abingdon OX: Haworth Press. Woodard, W. (2011). *Ministry of Presence: Biblical insight on Christian chaplaincy*. FL: Faithful Life Publishers.

Data management

In terms of data management, the selected books as described in the above section were read electronically and relevant aspects were highlighted, creating electronic notebooks. The notebooks were loaded on Atlasti. Software for qualitative research. The notebooks were coded into themes for easy reference. When all the notebooks were coded, themes could be retrieved with notes from each of the books on that particular theme. In addition, the electronic books have a search function, which can quickly navigate the search back to the context within the book. This procedure facilitated ease of referencing for the entire project. The cost of this method could be considered a disadvantage. On the other hand, the advantage of easy mobility without weighty textbooks, as well as quick access on a mobile device, outweighed the disadvantages.

Once all the books were thematically coded, analyses started by downloading the tabernacle-related Scriptures in Exodus Chapters 24-40, on which the exegesis of this study was based. The analyses of each section followed principles of the hermeneutical spiral. The spiral directed the study from the text to the context of the scriptures in Exodus. The identification of the genre of these scriptures as instructive sections of the Pentateuch supported the specific interpretative methods required (Osborne, 2006:3943). From the text and the context, the spiral followed the thematic aspects in the bible with the support of scholarly Biblical theologians. How these themes have been established as doctrines in the church led the spiral through scholarly works on Systematic and Historical theology, culminating in current Practical Theology as presented by contemporary scholars. The substantial exegetical journey shaped the responsible interpretation of sanctuary concepts. Due to the volume of the work, only relevant aspects in terms of the aim of the study were included in the final presentation. Certain interpretive debates were minimized through the selection of literature suitable for this project - but footnotes are provided for readers interested in expanding the minimized concepts at their own leisure.

Exegesis

The Chapters in this project follow the naturally grouped themes of the entire Exodus text. The entire books of Exodus and Leviticus shape the immediate context of the study. It is important to note that the journey through the sanctuary follows a specific spatial trajectory. Firstly, the design of the sanctuary space is examined. The meaning of the spaces and the impact of a design change from three to two rooms is explored; secondly, the design, placement, and purpose of sanctuary articles is examined. The meaning of these sanctuary activities is investigated in relation to ontology, Christology, pneumatology, eschatology, and anthropology.

Following the pathway through the sanctuary, as an embodied approach to *Yahweh*, highlighted the significance of *ordo salutis* (order of salvation). This point is worthy of note in terms of the aim of this research, and in clarifying Dunn's dilemma in identifying the appropriate space for baptism within the order of salvation (Dunn, 2006:455-456⁷¹). Following this research journey of tracing the design of the sanctuary naturally led the study from the Old Testament to the New Testament. The book of Hebrews provided specific New Testament context for the sanctuary building themes and the Christological fulfilment of sanctuary requirements. Sanctuary language is ineradicably woven into Paul's theological anthropology and naturally facilitated the analogous integration of building-body concepts. It is important to note that hermeneutical procedure leads the reader along the metaphorical spiral for each of the naturally grouped sanctuary concepts, until the themes are finally integrated to form the sanctuary framework. The exegetical nature of this research may create some confusion to the reader, as each concept starts in the Exodus canon; links the text with the context in the rest of scripture; follows the historical and systematic development of the concept; explores the applications through contemporary practical theology; and lastly integrates findings into the sanctuary framework, with accompanying suggestions for diagnostic tools and an addendum for a descriptive dimension to augment the normative character of this research.

Concluding comments

The intention with this project is to develop a suitable theological anthropology as a framework for diagnoses in clinical practice. Every possible attempt was made to produce a hermeneutically sound interpretation of the concepts. A sound interpretation and development of the sanctuary concepts into a hermeneutical tool applicable for diagnosis in clinical practice is essential in the professionalization of pastoral therapy. It is believed that the theological anthropology, based on the sanctuary model, offers a suitable framework for diagnosis and the planning of treatment, and is therefore able to make a significant contribution to the field of practical theology.

1.5.4 Outline of research chapters

Arrangement of chapters

The project is aimed at creating a theological anthropological framework for identifying diagnostic indicators in clinical practice. The development of the project follows the natural pathway through

⁷¹ Dunn (2006:456): "It is perhaps characteristic of our findings in the previous section (§17.2) that the place of baptism within this basic *ordo salutis* is not entirely clear."

sanctuary concepts for achieving the goal. The argument for the arrangement of the chapters can be substantiated in the following way.

As an introductory chapter, **Chapter 1** highlights the need for a theologically grounded diagnostic framework in clinical practice. The proposal suggests that a theologically grounded diagnostic framework would differentiate the clinical pastoral profession from psychologically based practices. In addition, the framework would provide indicators of Christian spirituality which reflect the impact of salvation, the presence of the indwelling Spirit, and the eschatological hope, intrinsic in Christian faith. Since clinical diagnoses are associated with an anthropological framework, the sanctuary was proposed as such a framework for achieving the goal of this project. The argument for considering the sanctuary as a theological anthropology framework for achieving the goal, is grounded in the interpretation of the sanctuary as a place of divine-human encounter. Spiritual wholeness is primarily a relational issue, and the sanctuary is a relational model.

Chapter 2 addresses the concepts of brokenness and wholeness. In essence, therapeutic practices guide patients in the movement from brokenness to wholeness, requiring an interpretive framework to guide the therapeutic process. Therapists are guided by an anthropological framework on which to base the understanding of brokenness and wholeness. After clarifying the concepts of brokenness and wholeness, the Chapter includes the investigation of two integrated Christian wholeness models, and their associated theological and anthropological foundations. As Theological anthropology implies divine-human interaction, these wholeness models in Christian clinical practice intrinsically point to the conceptualization of God and to the related human responses.

Chapter 3 investigates the sanctuary as an interpretive framework for diagnosis in clinical practice. The investigation approaches the sanctuary as a relational space for divine-human encounters. The analogical integration of the sanctuary building, and human body, facilitates the theological and anthropological interpretation of God's presence in human embodiment. The dynamic and interactive dimensions of the divine-human encounters within the sanctuary spaces provide diagnostic indicators for assessing Christian spirituality, which is integrated into a consolidated framework in the next chapter.

Chapter 4 In this chapter, the research discoveries are consolidated into a comprehensive sanctuary framework. Graphical representation of the conceptualization of God is presented as a diagnostic aid in addition to the indicators of Christian spirituality deduced from the sanctuary model. The Sanctuary model as a framework, with the indicators of Christian spirituality, as well

as proposed diagnostic tools, are presented in chapter 4. An addendum⁷² (Addendum B) is provided to augment the diagnostic tool.

Chapter 5 The evaluation of the study and conclusions are presented in chapter 5. The evaluation of the study points out the significance of the findings for diagnosis clinical practice, and for the professionalization of clinical pastoral therapists. Also pointed out in this chapter, are the limitations of the study and recommendations for further investigation.

- Chapter 1: Research Outline and problem identification
- Chapter 2: Wholeness in Christian Spirituality
- Chapter 3: Sanctuary as metaphorical ‘body’ for divine tabernacling
- Chapter 4: Sanctuary model as paradigmatic framework for diagnosis in clinical practice
- Chapter 5: Evaluation of the study, conclusion, and recommendations

Chapter 1: Research outline and problem identification

The first chapter serves as an introductory chapter for this research project. The study emphasizes the necessity for accurate diagnosis and appropriate treatment in clinical practice. The importance of a theological foundation for diagnosis is highlighted in the quest to differentiate the pastoral profession from psychologically based counselling approaches in the clinical field. Research verifies the absence of such a diagnostic framework in the clinical field. The chapter reflects on the fact that clinical diagnoses rely on an anthropological framework, and that a theological anthropological framework is required to differentiate the profession from other psychologically-based counselling professions. The proposal to investigate a prototype biblical sanctuary, as a possible framework, was introduced in Chapter 1. The proposal suggests that the analogous linking of building and body sanctuary designs would provide an anthropological framework as a metaphorical body as God’s dwelling place. The sanctuary as a place of divine-human encounters brings the theological anthropological scope of the proposal to light and highlights the relational dimensions of the sanctuary space. The investigation of the sanctuary model was proposed as a probable framework, inherently equipped with indicators of Christian spirituality.

The analogous anthropological associations with sanctuary spatial design shaped the research question. The inquiry regarding the suitability of the proposed sanctuary framework, for the

⁷² The possibility of including case studies as an extended object of research was carefully considered. Ultimately the aim of this research is to develop a framework for spiritual assessments and a spectrum reflecting spaces for the lived experiences of patients. The addendum (Addendum B) containing simulated case studies provides a brief example of possible ways in which the framework and spectrums could be useful in practice. Further empirical studies would be required to fully demonstrate the developed model.

purpose of diagnosis and treatment in clinical practice, included questions regarding the association between the indicators of Christian spirituality and wholeness. In addition, the research proposal questioned the potential contribution of the research to the clinical pastoral field.

The research question directed the research design and methodology. The research design required the application of appropriate exegetical processes, in accordance with sound hermeneutical practices. The data for the research was gathered by means of a literature study. A responsible approach ensured a sound hermeneutical foundation to the analogous integration of the tabernacle as a prototype sanctuary and Paul's anthropological terms. Chapter one also includes the outline and summary of research chapters.

Chapter 2: Wholeness in Christian spirituality

The purpose of clinical diagnostics is grounded in concepts of brokenness and wholeness. The exploration of these concepts aimed at gaining a better understanding of the meaning of brokenness, in terms of diagnoses, and the meaning of wholeness in considering treatment options. Brokenness⁷³ was revealed as a relational issue and described as the consequence of creation's resistance to trusting God. Brokenness was uncovered as the desire for independence from God, resulting in the relational distance of broken trust, and the perils of illegitimate power. The hope of wholeness⁷⁴ was founded in the compassionate interventions and initiations by God for the benefit of all creation. The relational aspects of brokenness and wholeness were confirmed by the research and directed epistemological explorations of both God and humans in the divine-human relationship.

In line with the relational dimensions of brokenness and wholeness, research in chapter 2 paused briefly for a comparative reflection of God's nature as opposed to other contextual gods. The faithfulness of God was identified through his consistent fulfilment of promises made, and the compassion of God was expressed in God's co-suffering with humans. God's ontic self-existence came to the fore, revealing God as a being God, whose doing flows from who he is. This ontic reality was found missing in other gods who operate in a functional ontology. The relational nature of God, and that of humans, was revealed in the wholeness models that came under inspection in chapter 2.

Two integrative wholeness models were investigated for a more practical understanding of the divine-human relationship. The conceptualization of God's nature, and the interpretations of God's actions, were examined for the impact of God-images on wholeness. Human responses to

⁷³ Cross-reference 2.2 Dimensions of relational woundedness: Broken trust and perverted power

⁷⁴ Cross-reference: 2.4 Towards an anthropology of Christian wholeness

God's initiations and interventions are indicators of wholeness and associated with God-images. The wholeness models revealed many dimensions of human lives influenced by these God-images. Chandler's⁷⁵ spiritual formation framework was found useful for a methodical examination of the human dimensions influenced by God images. Louw's⁷⁶ model further expanded and deepened these dimensions towards a better understanding of the influence of God-images on humans. The investigation of these two integrated wholeness models affirmed the significance of the presence of God in the everyday human experiences.

The significance of the presence of God in humans - and particularly in the clinical context - is an imperative focus in concluding the chapter. The concept 'ministry of presence' emphasizes the important role of the clinical pastoral therapist as God's healing agent in the space of suffering and in the anguish of human brokenness.

Chapter 3: Sanctuary as a metaphoric 'body' for divine tabernacling

The indwelling presence of God in the sanctuary of human embodiment was the central focus of Chapter 3. The research validates the Wilderness tabernacle as a prototype⁷⁷ sanctuary, containing all the significant elements present in biblical sanctuaries. The sanctuary⁷⁸ design, spaces, materials, and activities were hermeneutically investigated and analogously overlapped by Paul's anthropological terms to develop a new sanctuary model. The new sanctuary model reflects a theological anthropological framework with indicators of Christian spirituality. The investigation of the sanctuary moved methodically from the bigger picture of the overall design, through the spaces and activities designed to embody God's presence.

The change in the sanctuary design⁷⁹, associated with the tearing of the sanctuary veil, was exegetically linked to Christ's victory over sin and death. Through Christ's death and resurrection, the partitioning that guarded the immediate presence of God was opened and accessible to those who believe. The concept of a lifted veil was analogously associated with a metaphorical circumcision of the heart for believers at baptism. The impact of this ontological change is important in differentiating the profession of pastoral care with psychologically based counselling modalities. More importantly, the torn veil secures Christian identity as a new creature, and the presence of God's Spirit empowers believers for life. These are essential indicators of wholeness in Christian spirituality.

⁷⁵ Cross-reference: 2.4.1 The image of God paradigm in spiritual formation

⁷⁶ Cross-reference: 2.4.1 The image of God paradigm in spiritual formation

⁷⁷ Cross-reference: 3.2 The Wilderness sanctuary as a prototype

⁷⁸ Cross-reference: 3.2.2 Sanctuary building project

⁷⁹ Cross-reference: 3.2.3 The cosmic impact of re-configuration sanctuary space; 4.3.2 Sanctuary design alteration

The investigation of the overall design facilitated the exploration of the spaces within the sanctuary. The courtyard⁸⁰ space was analogously linked with human embodiment, representing the corporeality that connects humans both with the external creation and with inner spaces of the ensouled embodiment. The courtyard activities revealed the significance of atonement through blood sacrifice and the purification through water. Firstly, the sacrificial⁸¹ aspects pointed to the salvific work of Christ at the cross, analogously associated with the notion of justification by faith. The concept of sacrifice was associated with the grateful response to Christ's self-giving salvific act by living in daily dedication and devotion to God. Secondly, the courtyard ordination⁸² rite was associated with Christ's death and resurrection, analogously represented by baptism. The baptismal ritual revealed the rebirth of believers into the new humanity as members of God's family, their status affirmed by being robed in Christ's righteousness, and being empowered by the reception of the Spirit with wisdom and guidance.

The tent⁸³ as the space of priestly service was associated with Christ as the living Word representing manna from heaven for nourishment and eternal life; Christ as the intercessor and mediator, entering into the heavenly throne-room as Royal High Priest for atonement on behalf of creation; and Christ as the Light to empower the dark world with wisdom and knowledge of God. Analogously the tent area was associated with the human mind and heart, connecting people relationally to believers, other people, creation, and ultimately to God in God's immediate presence. The activities within the tent area were found representative of Christian liturgy and worship of God. The inner chamber of the heart emphasized the role of the conscience as a guide was highlighted in terms of God's laws of love inscribed on human hearts.

The impact of the indwelling Spirit, associated with the lifted veil, revealed aspects of; belonging to God's family in fellowship with other believers and with God through the sacrament of communion⁸⁴; the enlightenment⁸⁵ of the mind expressed by wise lifestyles as a testimony to the world; and direct interaction with God through prayer⁸⁶ and communication in the throne-room of

⁸⁰ Cross-reference: 3.3.1 Sanctuary as a sacrificial space; 4.3.3 The liturgy of sacrifice and the responsibility of freedom

⁸¹ Cross-reference: 3.3.1 Sanctuary as a sacrificial space; 4.3.3 The liturgy of sacrifice and the responsibility of freedom

⁸² Cross-reference: 3.3.2 Sanctuary as a life-changing space: Issues of identity; 4.3.4 Mortality and the ontological effect of baptismal rebirth

⁸³ Cross-reference: 0 3.4 Sanctuary as a sensual space of hospitable *service* (*diakonia*)

⁸⁴ Cross-reference 3.4.1 Fellowship (*koinonia*): The sanctuary as a communal space and the sensuality of spiritual taste

⁸⁵ Cross-reference: 3.4.1 Fellowship (*koinonia*): The sanctuary as a communal space and the sensuality of spiritual taste

⁸⁶ Cross-reference: 3.4.3 Prayer: The sanctuary as space of communion and communication with God, and the sensuality of fragrant presence

heaven. Enlightened minds are no longer under the influence of sin in sinful flesh, but under the influence of the life-giving Spirit.

The sanctuary design and requirements, fulfilled by Christ's redemptive work, and analogously applied to human anthropology, revealed the indicators of Christian spirituality. The next chapter integrates the indicators of wholeness in Christian spirituality, into a Sanctuary Model as a theological anthropological framework for diagnoses in clinical practice.

Chapter 4: Sanctuary model as paradigmatic framework for diagnosis in clinical practice

The aim of this chapter was to integrate the findings of the previous chapter into a useful framework with indicators of wholeness in Christian spirituality. In addition, the chapter includes proposed diagnostic aids for assessing brokenness in Christian spirituality, and for guiding the therapeutic process towards wholeness.

Wholeness in Christian spirituality is a relational concept, and assessments require focusing on both God⁸⁷ and humans⁸⁸ within the divine-human relationship. The conceptualization of God by humans, and the associated responses, is an important factor in the interpretations of the wholeness indicators. Every indicator of Christian spirituality is affected by the paradigms shaped by God-images. The impact of God-images on wholeness is an important focus of the research findings. Suggestions for interpreting the impact of God-images on humans are included in the chapter. A graphical map is proposed as a diagnostic tool for easing the interpretation of the influence of God-images on humans,

Diagnostic tools are proposed for each aspect of the sanctuary as investigated in the previous chapter. Diagnostic tools for assessing the discovered indicators are presented along a spectrum. The spectrum approach facilitates the identification of brokenness indicating a general position along the spectrum, with the possibility of movement along the spectrum to a more appropriate space. Appropriate spaces of wholeness on the spectrum are associated with the paradigms linked to appropriate images of God.

Chapter 5: Conclusions and evaluation of the study

The aim with this research project was to investigate the suitability of the sanctuary as a theological anthropological framework (with indicators of Christian spirituality) - useful for diagnoses in

⁸⁷ Cross-reference: 2.3.1 Getting to know God: A comparative moment; 2.3.2 Getting to know God: An epistemological pause; 4.2 God-images: A graphical representation

⁸⁸ Cross-reference: 4.3 Sanctuary framework: Identifying indicators of Christian spirituality

clinical practice. The project achieved its purpose and the ensuing Sanctuary Model was developed.

Addendum A

Addendum A offers a glossary of terms used in this research project. Some of the definitions and description of theological terms are taken directly from "*Pocket Dictionary of Theological Terms (The IVP Pocket Reference Series)*" by Stanley J. Grenz, David Guretzki & Cherith Fee Nordling. Other terms have been altered or added to represent the perspective of the researcher for the purpose of this particular study

Addendum B

Addendum B provides a suggested assessment summary based on research results and presentation in Chapter 4. Each indicator of Christian wholeness is augmented by simulated stories to bring the theories into the descriptive realities of patients.

The next chapter probes into the concepts of human brokenness and wholeness towards a better understanding of current interpretations of the concepts in practical theology.

2. CHAPTER TWO: WHOLENESS IN CHRISTIAN SPIRITUALITY

2.1 Introduction

An adequate diagnosis of brokenness (Fretheim, 2010:283-285) in clinical practice is undisputedly reliant on the understanding of wholeness by which effective planning of therapeutic intervention is guided. In other words, a pastoral therapist needs to be familiar with both concepts of brokenness and wholeness in order to support a therapeutic intervention. In general, the diagnosis, planning and implementation of therapeutic interventions in clinical practice is based on an anthropological model. An anthropological model offers a framework for understanding what it means to be human; how humans operate; what motivates humans; what optimum humanity looks like; what can go wrong; and what suitable treatment can be applied (Meyer, Moore & Viljoen, 1997:20-13). A theological anthropological model differs from an anthropological model by the inclusion of the divine-human relationship in the understanding of humans. A theological anthropology relates to humanity in relationship with God.

This current research aims to explore the sanctuary as a theological anthropological framework for the matrix of clinical assessments, diagnoses, and treatment plans which reflect the concept of humanity in relationship with, specifically, the Christian God. In the clinical pastoral field, a theological anthropological model should offer a guiding framework for the intervention process. A theological anthropological model offers an indication of what it means to be human in relationship with God; how the divine-human relationship works for the benefit of all creation; what wholeness looks like within the divine-human relationship; what can be broken in the relationship and how humans can be supported therapeutically towards wholeness.

Various theological anthropological theories or models have attempted to identify both the nature of God as well as the dimensions of human life that are influenced within the divine-human relationship. This chapter investigates and consolidates two models, each offering an integrative approach towards spiritual wholeness. Firstly, Chandler's Image-of-God paradigm in Christian spiritual formation represents an integrative Christian approach to wholeness (Chandler 2014). Secondly, Louw's model of soulful embodiment takes a pneumatological approach and includes the description and impact of metaphorical images of God on wholeness (Louw 2015). These metaphorical perceptions of God influence the divine-human relationship and influence

wholeness. According to Louw, (2015:273- 302) patients' metaphorical image of God shapes their understanding of God's engagement in suffering and existential realities. God-images could also be used to identify the quality of soulfulness and the character and appropriateness of Christian spirituality. There is an intimate relationship between spiritual wholeness, and the effectivity of a mature stance in Christian faith when believers have to face severe crises in life.

The association between health outcomes and either toxically inappropriate or healthily appropriate paradigms about God has been established in research (Gritsch, 2009:1-9; Koenig 2007:23-30; 108-113; Miller, 2000:48 -49; Louw, 2005:138-142; Sperry, 2001:25-26; 79-101). It is therefore important to consider what constitutes the brokenness-wholeness spectrum within the divine-human relationship and how God-paradigms influence health and well-being.

2.2 Dimensions of relational woundedness: Broken trust and perverted power

2.2.1 The distance of independence: Misplaced trust⁸⁹

Repercussions of rationality⁹⁰

Brokenness was not present from the start. The relationship between the Creator and the creation was good in the Garden of Eden. The good life came with a single prohibition⁹¹. The prohibition related to the consumption of a tree that would bring death. The tree of knowledge of good and evil can metaphorically be called the tree of 'death'. There was also a tree of 'life'. These two significant trees were in close proximity to each other. Free access to tree of life became guarded by the cherubim only once the prohibition for eating from the tree of knowledge of good and evil had been violated. This violation reflected a lack of trust in the Creator (Genesis 2:9; Genesis 2:16-17)⁹². Trusting the Creator was a matter of life and death. Brokenness followed the entry of sin and death. What was whole became broken.

Wholeness depended on remaining in step with the purpose of the creator by heeding the Creator's call (Brueggemann, 2010:17). The sovereign call of the creator is 'not coercive but evocative. It

⁸⁹ Cross-reference: 4.2.2 Conceptualization of God's power and distance

⁹⁰ Cross-reference: p138 Imaging God as Creator: Empowering life-giver (or rational scientist)?

⁹¹ Genesis 2:15-17 ¹⁵ The Lord God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the Lord God commanded the man, "You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

⁹² Genesis 2: 9 The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. Genesis 2:16-17 ¹⁶ And the Lord God commanded the man, "You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

invites but it does not compel. It hopes rather than requires.’ (Brueggemann, 2010:18). There is no sign of authoritarian dictatorship in the speech of the creator (Brueggemann, 2010:24). God’s instructions are an invitation to wellness by trusting the one who speaks and responding in obedience and gratitude (Brueggemann, 2010:27). Trust facilitates a relationship of respectful mutuality and allows freedom without anxiety (Brueggemann, 2010:28). Lack of trust in the creator established a distance between the creator and creation. This distance disconnected knowledge from the author of life - affecting future generations.

The impact of knowledge, detached from the Creator, was worthy of specific note by Paul the apostle. Paul’s use of the Genesis narrative expands the understanding of the tree of knowledge of good and evil (Dunn, 2006:83), whereas Brueggemann may have dismissed the significance of the tree too easily (Brueggemann, 2010:45⁹³). Dunn agrees with Brueggemann that the problem with Adam and Eve’s choice to consume from the prohibited tree of knowledge, represents both the craving for moral autonomy and their desire for independence from God. Their desire for independence included a desire to become like God themselves (Dunn, 2006: 83; 91). This poses the question whether humankind could be better off when operating in knowledge disconnected from the source of wisdom.

The relocation of sourcing knowledge from the Creator to creation ended in brokenness and anguish for Adam - as it has for the adamic race. The desire of the creation to be like the Creator is a desire for power which violates trust and creates space for the human emotions of *anxiety and fear* (Dunn, 2006:101). Brokenness manifested in the emotional experience of anxiety when God’s providence was doubted (Genesis 3:10; Genesis 20:11; Genesis 26:9; Brueggemann, 2010:49;54). Fear is a human emotion that stands in direct opposition to trust (Brueggemann, 2010:49).

Biblically, the spectrum of fear-related stories ranges from the most nebulous anxious feeling through to absolute terror. These stories are not unique to the many biblical accounts but is relevant to the experience of mankind in current culture. Perhaps the adamic race still echoes Adam’s self-indictment of *fear, shame, and avoidance*: “I heard you in the garden, and I was afraid because I

⁹³ Walter Brueggemann (2010:45) *A Bible Commentary for Teaching and Preaching: Genesis: Interpretation*. "Even less is known of the tree of knowledge. It is found nowhere else in Scripture. While it is true that this is the prohibited tree (Genesis 2:17), nothing is made of that. It seems incidental that there are two trees. Clark may be correct in concluding that for the purpose of the story, there is one tree, "the tree of command" (Clark, "A Legal Background to the *Yahwist's* Use of 'Good and Evil' in Genesis 2–3," JBL 88:278 [1969]). In any case, the story is not interested in the character of the tree. The trees are incidental to the main point that God’s command is a serious one."

was naked; so, I hid.” Louw (2020:1-21) describes the current coronavirus pandemic as ‘an avalanche of fear’ that has pushed the digitalization of life like a ‘tsunami’ of artificial intelligence into data collection for optimizing information. According to Louw (2020:1-21), fear drives people to master knowledge by gathering and systemizing information as the authority and predictor of life.

The attempt at mastering knowledge has brought about a trust in expertise, rather than in the Creator. During the chaos in the beginning of the Covid-19 pandemic, the Canadian president tried to comfort fearful children by thanking them for ‘trusting in science’⁹⁴. The trust in science has never been more pronounced than during this time of the pandemic when scientists are expected to be godlike in rescuing the world from the virus⁹⁵. Mankind’s choice to trust scientists, experts, data, and other human sources of knowledge, rather than the creator of all sciences, is an ongoing issue.

The problem with alienation from God, initiated by the desire for independent knowledge, demonstrates a lack of trust in God as an appropriate source of knowledge and wisdom. Perhaps the current Corona virus pandemic will bring to light the foolishness of seeking independence from God and the inadequacy of human knowledge, as Ross so aptly describes in his book: *The creator and the cosmos: How the latest discoveries reveal God* (2018).

Ross states that vying for superior cosmological knowledge and power can best be described as ‘cosmological chauvinism’ (Ross, 2018:217). As an astrophysicist, Ross stands amidst physical scientist, being equipped with first-hand experience of the conceit that deems the scientific profession greater than the other contenders such as philosophers and theologians in the field of cosmology (Ross, 2018:220). In response to this arrogance, Ross implores all specialists to be less intimidating and more integrative (Ross, 2018:231).

While scientific discoveries have gained enough evidence to prove, not only a Creator God’s existence, but also the Creator’s character and engagement with creation (Ross 2018:1963;1981;2973), there are many scientists with an ‘anti-God bias’ who ‘make blind leaps

⁹⁴ Canadian prime minister Justin Trudeau’s message to children during 2020 pandemic. Viewed 15 May 2020 <https://www.theglobeandmail.com/canada/article-prime-minister-justin-trudeaus-message-to-canadian-children-thank/>

⁹⁵ <https://news.cnrs.fr/opinions/could-covid-19-affect-public-trust-in-science> Michel Dubois about public trust in science viewed 15 May 2020.

of faith to escape any evidence of God's involvement in the universe' (Ross 2018:1761;3111⁹⁶). In the same vein at the other end of the cosmological spectrum, Christian theists stubbornly hold to supernatural explanations even when scientific proof exists to support biblical phenomena. Ross (2018:1780) states that recent scientific discoveries prove God as true and that the Bible is being scientifically confirmed as correct in its cosmological statements.

These recent scientific discoveries that prove God's existence and engagement with creation have forced the hand of scientific determinists who attempt proving that there is no Creator or that God is dead (Ross, 2018:2143;2293). Paul the apostle describes these confused perceptions of God as deception (Dunn, 2006:112-113). In a confused state, under the influence of evil powers, the adamic human race has established a complex religious system of values and social practices that elevate human knowledge to divine status (Dunn, 2006:113). Sin and Death are personified by Paul as powers that deceive the human adamic race from understanding and accepting their creaturely status and confuses them into believing that they are gods (Dunn, 2006:112).

Paul's charge against mankind is that the human independence from God means slavery to the power of sin and leads to the worship of created beings rather than the creator (Dunn, 2006:114; Romans 1:18-32). This idolatrous religion of human-made gods opens up doors to self-glorification and power-grabbing control over all resources, including people (Dunn, 2006:114). The destruction that follows such self-indulgent lusts and desires are described in the various lists of vices stated by Paul (Dunn, 2006:120-123: 1 Corinthians 5:10-11; 1 Corinthians 6:9-10; Galatians 5:19-21). These evil practices operate by 'entrapping and driving individuals and communities like a pitiless slave owner, entwining its tentacles ever more tightly around persons and their circumstances in an embrace of death' (Dunn, 2006:113). Paul's tendency to personify the powers of Sin and Death are grounded in his referral to the entry of these powers in the Garden of Eden.

Anarchical annihilation⁹⁷

Life outside the Garden implied an inherent distance between mankind and God, but for Cain this distance meant living outside the immediate presence of God. Despite God's warning to Cain that

⁹⁶ Ross, 2018:311 "Nonempirical Appeals for Atheism Today, the physical and historical evidence for the existence of the God of the Bible is so extensive and compelling that nonbelieving sceptics are increasingly resorting to nonempirical arguments to defend their unbelief. That is, they speculate about what we do not yet know or cannot possibly know about the universe and life to hypothesize that some exotic physics or biology might allow one to conceive of the universe and life existing apart from God. Others appeal to circular reasoning to defend a nontheistic worldview."

⁹⁷ Cross-reference: p139 Imaging God as Man: Self-giving Adam or self-serving man?

Sin was crouching at his door, metaphorically awaiting Cain's decision, Cain activated his free will in resistance to God and in submission to the power of sin and death (Genesis 4:5-6)⁹⁸.

The personification of Sin as an entity with a desire to overpower a human is best described in Cain's story (Genesis 4:5-6). The story highlights the power of the human will as the resistance to God's will. Sin is powerless when humans choose to trust God in the face of temptation. Cain was not helpless against the anger that threatened life, but he chose the anarchy of self-rule over following God's creational intention. All dimensions of family life and cosmic affairs are affected by sin and death. Sexuality, marriage, division of responsibilities and management of all resources, all aspects of life are affected by the choice of resisting God's purposes (Birch, et al. 2005:50). The consequences of independence from God actualized events that were contrary to God's creational purpose, with death's sting painfully present.

Cain's refusal to acknowledge and trust God's way allowed *anger* to escalate into violence, culminating in death. Increased *violence* amongst humans threatened the cosmos with extinction if it were not for the compassion and faithfulness of God (Birch, et al. 2005:50-52). The extrapolation of violence amongst humans brought *sorrow* to God's heart and death to all but a few during the flood⁹⁹. The climax of all sin is death (Dunn, 2006:125). The powers of sin and death continued to wreak havoc as reported in many a biblical, historical and contemporary account, leaving a trail of brokenness and suffering so that even the cosmos is crying out for an end to this madness (Dunn, 2006:126; Romans 8:20-22¹⁰⁰).

⁹⁸ Genesis 4:5-6 5 But on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. 6 Then the Lord said to Cain, "Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."

⁹⁹ Genesis 6:5-12 ⁵The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. ⁶ The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. ⁷ So the Lord said, "I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them." ⁸ But Noah found favor in the eyes of the Lord. ⁹ This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. ¹⁰ Noah had three sons: Shem, Ham and Japheth. ¹¹ Now the earth was corrupt in God's sight and was full of violence. ¹² God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. ¹³ So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth."

¹⁰⁰ Romans 8: 19-25 ¹⁹ For the creation waits in eager expectation for the children of God to be revealed. ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that[h] the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. ²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³ Not only so, but we ourselves, who have the first - fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. ²⁴ For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? ²⁵ But if we hope for what we do not yet have, we wait for it patiently.

Despite suffering, human responses still seemingly reflect an unwillingness for taking responsibility for actions that seek independence from God; and a refusal to take the responsibility of caring for a ‘brother’ - just as Cain had done (Genesis 3:10-13; 4:1-13). The anarchy of refusing God’s direction and choosing self-rule created a space of *isolation* for Cain. The estrangement from God and disobedience to God’s evocative call led Cain and future generations into the brokenness of isolation and the deepened effects of human sinfulness. Disobedience to God’s call erodes the wisdom of God’s guiding will and leads to a praxis of foolishness and anarchical annihilation. Such devastating brokenness stands opposed to the sense of Christian wholeness and integrity. Distance from God brings humanity into a space of isolated foolishness, where the freedom of human choice is foolishly squandered on opposing the norms of love inscribed on human hearts (Louw, 2015:190-191). The brokenness of isolation leaves a gap to be filled, which Cain, and following generations, attempt to fill by engagement in building projects, dysfunctional relationships, and creative art or cultural expressions.

Louw describes culture, and religion, as a type of human cultivation of the earth for life and living (Louw, 2015:169-172). Louw sees culture and religion as the way in which humans interpret and translate spiritual and cosmic resources practically into a creative order for sociable human habitation. Diverse cultural and religious interpretations find their way into art, literature, technology, and resource-related management systems. Louw states that culture has become a way by which humans express their beliefs and understandings of the cosmos using metaphors, symbols, and signs. Within Christianity, embedded values in varied contextual settings prescribe the expression of faith, fellowship, ritual and liturgy, which will be reflected in the use of symbols and metaphors (Louw, 2015:116). According to Louw, anthropological hermeneutic is enhanced through the interpretation of metaphors, signs, and symbols as they meaningfully express contextualized concepts of belief systems (Louw, 2015:116).

In biblical, historical, and contemporary contexts, the interpretation of creative cultural and religious expressions reveals the existence of multiple gods. How did these gods come to yield such deceptive idolatrous power over people? How did people move from a space of independence to a place of dependency on strange gods? And this is what will be considered next.

2.2.2 The enmeshment of dependency

Idolatrous deception¹⁰¹

The book of Exodus and the story of Israel's apostasy is helpful in the understanding the brokenness of idolatrous deception. When *Yahweh* turned up to rescue the oppressed people from Pharaoh, the people were afraid of God's presence and chose to relate with *Yahweh* through Moses as mediator (Exodus 20:18-19¹⁰²; Deuteronomy 5:23-26; Hebrews 12:18-28). In the role of mediator, Moses had to arbitrate the presence of God to the people and intercede on their behalf to God (Birch, et al. 2005:121). Such a God-appointed mediatory role was no easy task. The responsibility of standing between God's creative purposes and human resistance is hefty (Birch, et al. 2005:121). The people's misunderstanding of God and God's appointed mediators distorted their expectations, culminating in inappropriate responses to both. The people's response to Moses's seemingly long absence while he was on the mountain with God, turned their mediatory expectation to the High Priest. By assumption: if the mediator is absent, God must be absent (Exodus 32:1)¹⁰³. Following a distorted image of God and mangled expectations of those serving God an impending defection was realized¹⁰⁴. The apostasy was actualized in the idolatrous establishment of the golden calf as a god to worship (Exodus 32:1-34:35). In a similar golden calf tradition Jeroboam established an entire religious system including a priesthood for serving their god (1Kings 12:28¹⁰⁵; Hosea 8:5-6; 10:5-6). Imposter gods flourished under the illegitimate

¹⁰¹ Cross-reference: p.140 Imaging God as Priest: Suffering servant or manipulative mediator

¹⁰² Exodus 20:18-19 ¹⁸When all the people witnessed the thunder and lightning, the sounding of the ram's horn, and the mountain enveloped in smoke, they trembled and stood at a distance. ¹⁹"Speak to us yourself and we will listen," they said to Moses. "But do not let God speak to us, or we will die."

¹⁰³ Exodus 32:1 ¹ When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods[a] who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him."

¹⁰⁴ <https://www.merriam-webster.com/dictionary/apostasy> apos-ta-sy | \ ə- 'pā-stə-sē \ plural apostasies. Definition of apostasy 1: an act of refusing to continue to follow, obey, or recognize a religious faith 2: abandonment of a previous loyalty : defection 29.6.20

¹⁰⁵ 1 Kings 12:28-33 ²⁸ After seeking advice, the king made two golden calves. He said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt." ²⁹ One he set up in Bethel, and the other in Dan. ³⁰ And this thing became a sin; the people came to worship the one at Bethel and went as far as Dan to worship the other.[d] ³¹ Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were not Levites. ³² He instituted a festival on the fifteenth day of the eighth month, like the festival held in Judah, and offered sacrifices on the altar. This he did in Bethel, sacrificing to the calves he had made. And at Bethel he also installed priests at the high places he had made. ³³ On the fifteenth day of the eighth month, a month of his own choosing, he offered sacrifices on the altar he had built at Bethel. So, he instituted the festival for the Israelites and went up to the altar to make offerings.

mediatory functions of a parallel priesthood¹⁰⁶ (1Kings 14:6-16), but God's legitimately appointed mediators continued to be misunderstood.

The brokenness of slavery once again speaks of the disintegration of wholeness when the freedom of the human will is under abusive onslaught. The link between the abuse of the human will and human sinfulness is clear. When humans disobey God's will as scribed on stone, the Torah or human hearts, brokenness follows (Louw, 2015:190-191). God's will scribes appropriate ways to love God, self and neighbour. Brokenness and wholeness are relational issues, and the choices humans make are important.

As mediators of God's word, the prophets experienced the same mediatory challenges as Moses did, and ultimately the people demanded a King to rule over them (Birch, et al. 2005:218; 1 Samuel 8:19-20). When the people resisted God's rule as King, they were warned about the abuse of power that lurked in the shadows of such earthly rulership (1Samuel 8:19-20)¹⁰⁷.

Perilous power¹⁰⁸

The role of an ideal king was reasonably well defined in the ancient world (Jipp, 2015:21). The king was thought of as an earthly representative of the divine; worthy of being followed; and supposed to be imitated. As praiseworthy royal benefactor, the king was expected to be engaged in making laws, dispensing justice, and distributing kingdom resources for the provision and protection of the people. Endowed with superior wisdom and virtue, the king was to be obeyed for the establishment of peace and unity (Jipp, 2015:21,24).

Israel shared these royal ideologies with their neighbours, but Israel's expectations of their king embraced the specific role of the king observing and upholding God's covenantal laws. In theory, this role placed the king on an even par with the people in a non-hierarchical structure (Jipp,

¹⁰⁶ <https://www.britannica.com/topic/priesthood>. "In all their respective offices, functions, and capacities, those who have exercised and manipulated sacred power have attained a uniquely prestigious position as the spiritual and social leaders par excellence."

¹⁰⁷ 1Samuel 8:10-18¹⁰ Samuel told all the words of the LORD to the people who were asking him for a king. ¹¹ He said, "This is what the king who will reign over you will claim as his rights: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. ¹² Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. ¹³ He will take your daughters to be perfumers and cooks and bakers. ¹⁴ He will take the best of your fields and vineyards and olive groves and give them to his attendants. ¹⁵ He will take a tenth of your grain and of your vintage and give it to his officials and attendants. ¹⁶ Your male and female servants and the best of your cattle¹⁶ and donkeys he will take for his own use. ¹⁷ He will take a tenth of your flocks, and you yourselves will become his slaves. ¹⁸ When that day comes, you will cry out for relief from the king you have chosen, but the LORD will not answer you in that day."

¹⁰⁸ Cross-reference: p.141 Imaging God as Ruler: Shepherding King or autocratic dictator?

2015:31). Dominion, as a royal term, was given to mankind as a commission of representation. Humans were to represent God's sovereign rule over the universe (Birch, et al. 2005:220). The people's decision to have a king, transferred this commission to the king. In practice, the idolatrous practices of neighbourly kingdoms increasingly influenced the pattern of hierarchical rulership in both Israel and Judah (Birch, et al. 2005:215; 266-269). The prophet Samuel warned Israel of the abuse of power that would follow the 'taking' of an earthly king as ruler (1 Samuel 8:9; Birch, et al. 2005:230). Their slavery would not be to a foreign ruler such as Pharaoh; but to an autocratic oppressor of their own making (Birch, et al. 2005:230). Current culture reveals the continuation of oppression under autocratic rulership ¹⁰⁹.

2.2.3 Concluding concepts on relational brokenness

This section of research attempts to investigate brokenness through the relational dimensions of trust and power. Creation's resistance in accepting its creatureliness was embedded in the desire for independence from the Creator. Brokenness was actualized by the betrayal of trust and the illegitimate confiscation of power by the creatures within the Creation-creature relationship.

Trust was at the heart of problem (Dunn, 2006:378;636). Gaining independent power was the temptation. In the wake of sin lurked the brokenness of *shame, avoidance, fear* and ultimately, *death* (Birch, et al. 2005:37;50). The rationality of scientific thinking usurped the Creator's life-giving and sustaining wisdom. Scientific determinism has left humans trusting science and looking to technological experts for life's solutions, bringing about an attitude of competitive dominance (Ross, 2015). Competitive dominance, and the violence that follows, had early Biblical beginnings. From the time of Cain, the anarchy of resistance to the Creator's normative guidance instigated a generational predisposition towards violence. Escalating violence has placed mankind under the constant threat of homicide and danger of cosmic extinction - if it were not for the Creator's covenantal commitment to creation.

Under such perilous conditions even God's holy presence would pose the danger of death, requiring mediatory interventions. The role of divinely appointed mediators such as Moses, the

¹⁰⁹ **President Donald Trump:** "Well, I have the ultimate authority." https://www.democracynow.org/2020/4/14/headlines/trump_declares_ultimate_authority_after_governors_announce_plan_to_work_together_on_reopening_states 8 May 2020 ¹⁰⁹ NY Governor Cuomo: "I don't know what the president is talking about, frankly," Cuomo told NBC. "We have a constitution ... we don't have a king ... the president doesn't have total authority." <https://www.theguardian.com/us-news/2020/apr/14/trump-coronavirus-reopen-us-cuomo>. 8 May 2020

priests, and prophets, was mostly misinterpreted by the people. The people placed their hope and trust in the mediators to fulfil their expectations - rather than looking to God.

Over-dependency on mediators lead to illegitimate mediation, which lead people into the deception of idolatrous apostasy. Biblically and historically the dependency on kings or rulers - for governance, justice and provision, has continued to promote abuse and oppression under the rule of kings, chiefs, and other cultural and religious rulers. Autocratic rulers bring people into forms of slavery through the selective distribution of resources and manipulatively favouring a few loyal and subservient subjects. These existential threats of either slavery or exclusion, have a detrimental effect on wholesome life (Louw, 2015:249).

In a similar biblical trajectory of brokenness as applied to the church, Louw suggests that the first of many existential threats is the *anxiety* of possible loss and disconnection from relationships. Anxiety is present within a cluster of fear-related emotions such as dread, and anguish, with possible paranoia. Possible contributors to this threat include discrimination and stigmatisation. Louw suggests that the amazing grace of unconditional acceptance creates a space for intimacy and restores dignity and identity (Louw, 2015:249). Secondly, the threat of *guilt and shame*, through failure to comply with expected norms, will plague the conscience. Humans need the liberating effects of forgiveness and reconciliation (Louw, 2015:250). Thirdly, eschatological hope is grounded in a new creation through Christ's resurrection. Eschatological hope inspires courage for daily life, empowered by the Spirit as a deposit of what still is to come. Eschatological hope is orientated towards the future but brings courage and boldness to daily living. Without it, it is possible that *despair, despondency, and doubt* can find a grip on the human soul. (Louw, 2015:250). In the fourth place, the threat of *helplessness, loneliness and vulnerability* indicate the lack of appropriate support and the fellowship of believers. Fifthly, when contentment is threatened *disillusionment, frustration and anger* might flood the soul. Supportive acts towards attaining justice can contribute to the understanding of God's faithfulness and result in joy and gratitude (Louw, 2015:251). Finally, the boredom of *greed* (the presence of insatiable desires) has ecological implications for all mankind. Wise stewardship of resources for the benefit and welfare of mankind can support healing and wholeness (Louw, 2015:252). There is great suffering in the wake of the inappropriate distribution of God's resources. The suffering of the Israelites under Pharaoh's oppressive regime is an example of such suffering.

The broken cry of oppressive slavery was one of the reasons why *Yahweh* showed up to rescue the people from Pharaoh's rule. Amongst other Biblical rescue operations initiated by *Yahweh*, the

Exodus story has served as an example and pattern of eschatological hope. The Exodus story reflects the faithfulness, the sovereignty of God over creation, and the compassion of God in willingness to co-suffer with the Israelites on the journey towards their promised inheritance. The memory of God's sovereign intervention in liberating Israel from the bondage in Egypt sustained *Yahweh's* people in times of suffering and set the stage for liturgical patterns throughout biblical and church history and in the contemporary world (Birch, et al. 2005:93;153).

In line with the pattern of the Exodus, this current research explores God's rescue plan for mankind through the redemptive work of Jesus Christ; the Creator who enters creation as the last Adam to restore the divine-human relationship; the Ruler who served as a royal-priest to fulfil the requirements of the law for the justification of mankind; the Judge who mediates the mercy and grace of God within the divine-human relationship; the Spirit as tabernacling presence amongst the people on the journey towards the promised eternal inheritance.

The Exodus story sets the framework for investigating God's sovereign rescue intervention for the healing of the Adamic race by restoring the divine-human relationship. The reflection of human brokenness or sinfulness will be incomplete without the exposition of wholeness. This research project aims to attend to the realm of spiritual healing within the parameters of an anthropology of wholeness. A theological anthropology speaks of the relational encounters between God and humans, and the following section probes into understanding God's role in spiritual healing.

2.3 Sovereign intervention in relational healing

2.3.1 Getting to know God: A comparative moment

Covenantal faithfulness and other 'gods' defeated

The movement of Exodus themes from 'bondage to liberation to praise' influenced Israel's liturgical patterns of worship as reflected in the Psalms as 'lament, salvation and doxology' (Birch, et al. 2005:99). During times of distress, helplessness and disorientation in human suffering, the biblical lament can be described as an expression of Old Testament faith in a faithful God (Louw, 2015:530).

Drawing on the memory of God's covenantal faithfulness affords even the contemporary sufferer an opportunity to cry out for justice by bringing the complaint to, and at times against, God. The full assurance of a compassionate response and the hopeful anticipation of God's liberation re-orientates the sufferer towards praise (Louw, 2015:531). The memory of Exodus themes reminds the sufferer of the vulnerability and faithfulness of *Yahweh* during the Exodus and during the exile.

The Psalms and prophets reflect God's 'anguish, mourning, compassion and participating presence in human suffering' (Birch, et al. 2005:106).

The God of Israel journeyed with Israel through their tumultuous history despite the continued themes of bondage as they turned their backs on *Yahweh* - to Baal and other gods in a syncretistic theology. God was not left unmoved or untouched by human suffering. *Yahweh's* self-imposed vulnerability left him open to abuse and rejection. Amidst the rejection of God by the Israelites in violating covenantal commitments, God remained faithful to Israel in their everyday lives. Israel's apostasies in the exodus and under the ruling Kings did not affect the faithfulness of God. The prophets delivered God's promise of a future King who would inaugurate *Yahweh's* rule into the faithless daily lives of Israel under unfaithful Kings. Nothing that Israel or their kings did could undo the promises of God (Birch, et al. 2005:267).

God's word of both promise and judgement was spoken by the prophets. Israel was familiar with concepts about God's judgement and wrath. The Exodus themes of creation-fall-recreation were entrenched in their understanding - even from the beginnings in Genesis. God's engagement with creating from nothing - and recreating what was broken - indicated a dynamic process throughout the history of Israel (Birch, et al. 2005:40). God's judgement by means of the flood waters brought about a new creative order on the other side of the subsiding waters of the sea. This pattern reflects the recreational acts of God as Genesis, Exodus and other stories within the history and experience of Israel also indicate (Birch, et al. 2005:41). Each of these stories contained prophetic proclamations of judgement and promises of redemption unto new beginnings. The prophets spoke of a day to come when God would initiate a new covenant (Jeremiah. 31:31-34; Ezekiel 36:26-27); a new salvation; a new creation; and the pouring out of his Holy Spirit on people so that he could accompany them on the journey until his plan came to fulfilment (Schreiner, 2015:24). All this would take place under a new Davidic King.

The Gospels introduce Jesus as the new Davidic King promised through the prophets. Through him the new covenant was founded. By his atoning death and resurrection, the tyrannical powers of sin and death were defeated and salvation into new life became possible as predicted by the prophets (Isaiah 26:19; Ezekiel 37; Daniel 12:2). Yet all did not recognise him as the bread from heaven; as the light of life; as God amongst men; as the Word who became flesh and tabernacled amongst them. God's divine presence in the person of Jesus was rejected. Through Christ, God suffered not only with the people, but on the behalf of the people. Through his sacrificial death on the cross, God, in the person of Jesus Christ, gave his life, for the life of others. Christ took upon

himself the full brunt of God's wrath against the cosmic forces of sin and death. The resurrection from the dead was a display of God's sovereign cosmic power over the powers of sin and death. Through the resurrection God opened the way for all humanity into the new creative order spoken of by the Moses and the prophets (Isaiah 26:19; Ezekiel 37; Daniel 12:2). God's word which had been mediated through Moses and through the prophets in the past, was ultimately spoken through his Son Jesus Christ who was the Word made flesh and who tabernacled amongst the people for a while. Healing in Christian anthropology is clearly linked to the notion of tabernacling and the role Jesus played in restoring God's presence in the human experience.

Jesus Christ had fulfilled the requirements of the old covenant. The book of Hebrews highlights how the new covenantal promises of God are established by the grace of God through Jesus Christ (Birch, et al. 2005:436). Through Christ the new covenant and the new creation had been initiated but not yet perfected. Until his return, his Holy Spirit would tabernacle in human bodies and suffer with the people as God engaging with people in their daily lives as *Yahweh* did in the Wilderness (Birch, et al. 2005:26). In God's continued faithfulness through the grace of Jesus Christ, these covenantal promises have been extended to include the Gentiles.

The book of Hebrews eloquently describes closure to the Old Testament promises fulfilled through Jesus Christ, but also introduces dimensions of an already-but-not-yet eschatology (Schreiner, 2015:29-30). Based on Psalm 110, the author of Hebrews integrated both the roles of the promised Davidic King who would establish God's kingdom, and the Melchizedekian priesthood, into the person of Jesus Christ (Schreiner, 2015:31). Jesus, as the King-priest, brought to fulfilment the old covenant. Jesus established a New Covenant inscribed on human hearts, not tablets of stone as with the Wilderness generation (Schreiner, 2015:31). The Wilderness generation did not find rest in the earthly Promised Land - as the creation pattern indicated in terms of God's rest at completion of his works. God's rest anticipated a promised 'Sabbath' rest in the heavenly Promised Land at the dawn of the new creation. Through Christ the new age and the promised rest was inaugurated in anticipation of consummation at his return.

The writer of Hebrews celebrates God's sovereign rule and power over creation through the creative work of his Son, Jesus Christ (Schreiner, 2015:435). Jesus, as the exact representation of God's character and being, in full reflection of his glory, came to proclaim God's name to all and to draw believers into a covenantal relationship with himself (Schreiner, 2015:437). The author of Hebrews indicates that Christ Jesus shares the identity and nature of God. Yet, despite the shared ontology, the Father and the Son are distinct. By using messianic Psalms, the writer affirms the

deity of Jesus Christ (Schreiner, 2015:449). As both divine and human, Jesus Christ was able to execute royal rule over creation as well as serve in the best type of human priesthood (Schreiner, 2015:450).

The established divinity of Christ invites an understanding of Trinitarian concepts. Schreiner (2015:477) suggests that the writer shows a ‘vibrant, although limited, view of the Spirit’s presence’. It is by the work of the Father, Son and Holy Spirit that redemption was secured through the atonement for eternal life as promised. The Jewish monotheistic understanding of God, as One God, is challenged by the concept of God as triune. In the historic context of Paul’s speeches about God, his Jewish presuppositions about God are easily discernible (Dunn, 2006:870). ‘Jewish monotheism - the belief in God as creator, as sovereign, and as final judge, and of God as the God of Israel’ were presuppositions entrenched in the foundational substructure of Paul’s Jewish beliefs (Dunn, 2006:872). God as a triune God did not shake Paul’s monotheistic view of God. It was important for Paul to bring clarity to the differences between a triune God and idols within the syncretism in the culture at the time.

The general Jewish resistance to the worship of hand-crafted images was confusing to the Greeks and Romans (Dunn, 2006:928). Paul’s missionary efforts were largely aimed at geographical areas steeped in Greco-Roman philosophy which required respect and acceptance of other gods and their cults (Dunn, 2006:917). Paul acknowledged these ‘so-called gods’ (1Cor 8:5-6¹¹⁰) but suggested that they ‘by nature are no gods’ (Galatians 4:8; Dt 32:17¹¹¹). Paul developed a link between idols and demons by stating that sacrifices offered to lifeless idols are in fact sacrificed to appease demons (1Corinthians 10:19-20¹¹²). Dunn (2006:974) suggests that the ambiguities that existed within Paul’s presentation of other gods were mentioned by Paul to clarify the concept of God as one. These ‘so-called gods’ that were ‘not gods at all’ did not pose a threat to Paul’s monotheistic perspective. Neither did his encounter with, nor understanding of, the resurrected Lord Jesus Christ as the son of God.

¹¹⁰ 1 Corinthians 8:5-6 ⁵For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”), ⁶yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

¹¹¹ Galatians 4:8 ⁸Formerly, when you did not know God, you were slaves to those who by nature are not gods. Deuteronomy 32:17 ¹⁷They sacrificed to false gods, which are not God — gods they had not known, gods that recently appeared, gods your ancestors did not fear.

¹¹² 1 Corinthians 10:19-20 ¹⁹Do I mean then that food sacrificed to an idol is anything, or that an idol is anything? ²⁰No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons.

God as one God meant that Gentile converts had to confess their acceptance of the God of Israel, through faith in Jesus Christ, and flee from idolatry (Dunn, 2006:861). Paul described this as a turning away from lifeless idols towards a true and living God (1Thessalonians 1:9; Romans 1:20; 1Corinthians 10:14). The worship of idols was treated as abhorrent (Dunn, 2006:870). The acknowledgement and conceptualization of other gods as thriving cults was never in dispute but brought Jewish monotheism into sharp opposition within the Roman and Greek contexts (Dunn, 2006:926). Jewish syncretism which crept into the diaspora subtly incorporated not only idols - but also intermediary figures such as angels and other circumlocutions - such as the non-divine woman, Wisdom (Dunn, 2006:946). These syncretic integrations can be seen either as misunderstandings of Jewish concepts or concepts borrowed from pagan systems (Dunn, 2006:946). The role that these syncretic perspectives play on distorting images of God, and the resultant impact on human well-being, is of interest to the practical theologian in clinical practice. The 'crippling and enslaving' impact of demons and other spiritual beings on the existential reality of humans, whether perceived or real, cannot be ignored (Dunn, 2006:978).

Themes of Jewish apocalypticism, by which God reclaims the cosmos through Jesus Christ from those opposing forces that seek to hi-jack his creation, can be found in Paul's writing (Longenecker & Still, 2014 :303) Paul did not ignore the existence of spiritual rulers and powers in the heavenly realm that threatened the well-being of humans and all of creation (Dunn, 2006:105). In the face of the existential threat of such hostile heavenly forces, Paul stated their inability to stand against the purposes of God in Christ Jesus (Dunn, 2006:109). The God who defeated the tyrant in Egypt with a powerful display of his sovereignty over the cosmos, has made a spectacle of the heavenly forces that oppose his purposes, by means of the victory over death through the resurrection of Jesus Christ (Colossians 2:15).

A present and compassionate God

In Jesus, the same God who was willing to suffer with the people in the Wilderness and who confined his tabernacling presence to a tent in the desert, is the same God who suffered at the cross for the sake of humanity. After the powerful resurrection from the grave, this God confined God's tabernacling presence to the tent of human embodiment. God's tabernacling presence in human bodies awaits the completion when his presence will fill the entire cosmos in accordance with his eschatological promises. The same compassionate God who heard the cry of his people in Egypt and responded in faithfulness to his promises, graciously saved them from their oppressor through a powerful display of sovereignty over the cosmos as God parted the waters and birthed Israel into a nation, was the God residing amidst his people in the Wilderness. Paul brings the same attributes

of God to his gospel narrative in his letters to the churches. God's faithful and compassionate presence with Israel in the desert, is recognized as God's faithful and compassionate presence with humans.

Paul recognized the indwelling Spirit as God's presence in human embodiment through Christ's salvific victory over sin and death. Paul's letters contain strong Trinitarian content, even though the doctrine of the Trinity only developed during the times of the early church (Longenecker & Still, 2014:305). Paul revised the Jewish Shema as a confession of one God inclusive of worshipping the Lord Jesus Christ (Longenecker & Still, 2014:305).

God's presence with Israel in Exodus, brought a distant and seemingly absent God into close nearness and co-suffering. Similarly, Paul presented God as a close and relational God through the indwelling Spirit of Christ. From a pneumatological perspective, the presencing of God in human bodies is more than the presence of God. The concept of presencing suggests a type of sensing with the heart, or an experience of God's presence that produces a sense of meaning and purpose. Presencing integrates the knowing of the past with the emerging future, to create a hopeful present (Kempen, 2015:140-141; Louw, 2015: Addendum A). In other words, the concept of presencing is more than the presence of God but is also the spiritual sensing in which God is known with the heart.

As a missionary, pastor and theologian, Paul the Apostle provided the church with a sound perspective on the knowability of God as relational, and the presence of God as near and close (Dunn, 2006). The next section will explore the concept of knowing God as the covenantal initiator in the divine-human relationship, and the one who occupies the sanctuary of human embodiment.

2.3.2 Getting to know God: An epistemological pause

God revealed, other gods exposed

Despite *Yahweh's* incomprehensibility, the 'existence and knowability' of God has been well accepted by the church historically (Allison, 2011:188). The early church recognised God through general revelation in the external testimony of creation. But the early church also acknowledged that God could be known by means of the internal inscription of his will within the human heart. God's will, as inscribed on human conscience, can be experienced as a moral guide to create an innate awareness of God's existence. Special revelation to specific individuals at certain times added to human understanding of God (Allison, 2011:188). The existence and knowability of God were upheld throughout the middle ages and the reformation, with special accent on the importance

of the Word of God during the reformation as a means of knowing God (Allison, 2011:199). From its Jewish roots, the early church was quite unsystematic in the development of their understanding of God's attributes (Allison, 2011:211). A more systematic approach was taken in the listing and expounding of God's characteristics through studying and meditation on Scripture. Yet, the traditional views on the attributes of God were upheld within the churches of this period (Allison, 2011:222).

The modern church has faced many challenges in the acceptance of God's existence and knowability. Many ontological, moral and cosmological arguments have been raised in debating God's existence. The impossibility of God's non-existence was reworked by modern theologians in support of theism in the face of robust atheism (Allison, 2011:208). Some modern theologians have elevated the attribute of love above other attributes resulting in diminishing some aspects of divine justice. The contemporary philosophical influences during each time period impacted the understanding of who God is, and how to relate to him accordingly (Allison, 2011:210). The greatest challenge within the church, however, is the understanding of God as one God, yet three persons. Jewish monotheism's claim of one God only, was challenged by the New Testament claim of full deity of both Jesus Christ as the Son of God and the Holy Spirit as being fully God (Allison, 2011:231). Despite the gruelling process of concluding the triune nature of God, this unique and distinguishing characteristic of Christianity is the uniting feature between Catholics, Orthodox as well as Protestant churches - including Evangelicals (Allison, 2011:231). The basic tenet of this belief is that God is one God but in his very being exists three persons: The Father, the Son and the Holy Spirit. In this way monotheism is unaffected by Trinitarianism.

The Father, the Son and the Holy Spirit are one God, and even though distinct, are yet of the same essence. The essence and distinctiveness of God's triune being is still understood in terms of his willingness to suffer with, and on behalf of, his people for their salvation. During the Exodus, God's sovereign power over the cosmos was demonstrated as God dealt with the oppressor and delivered Israel to new life. Similarly, God's sovereignty over the oppressors - Sin and Death - was established through the resurrection of Jesus from death unto new life. Just as God's presence travelled with his people through the Wilderness, God still accompanies humans in the journey of life by means of the indwelling Holy Spirit. Just as the Israelites hoped to reach their promised inheritance, believers are anchored in the hope of eternal life with God. By means of the indwelling Spirit humans are enabled to know God personally and intimately.

Historically, revelation related to aspects of knowing God (Allison, 2011:187). The church understood *general* revelation as ways of knowing God in an innate sense, and *special* revelation as historic cosmic events in Scripture or as personal experience (Allison, 2011: 187). Paul experienced the gospel through personal or *special* revelation. The revelation included bringing to light the hidden wisdom of God, effecting a transformed lifestyle for Paul (Dunn, 2006:46-48). Jesus and the apostles, including Paul, asserted that everyone had access to the knowledge of God through the various witnesses appointed by God for such understanding. Such witnesses included creation, the human conscience, God's providence, and the innate sense of knowing. Signs and wonders affirmed God's presence and glory in the Sinai desert. Miracles and gifts of the Holy Spirit act as witnesses to the truth of the gospel as the revelation of Christ (Allison, 2011:188; Schreiner, 2015:83).

The partial revelation in the Old Testament culminated in the Christ. The revelation through Jesus Christ in the New Testament was definitive and included the certainty of his imminent return to complete what had been instated through the resurrection (Schreiner, 2015:54-61). The book of Hebrews emphasises the fact that Christ has brought fulfilment to the diverse range of historic ways by which God brought revelation (Schreiner, 2015:53). Christ revealed the divine presence.

Louw (2015:74) describes revelation as an epiphanic visual experience of the divine presence and alludes to the sensual and sensible aspects of revelation for making the truth understandable. The book of Exodus offers an excellent example of an epiphanic visual experience of the divine presence by which God revealed his name *Yahweh* (Exodus 3:7-15). God's self-disclosure through revealing the name *Yahweh* exposes the identity of God to Israel. God's identity was of essence to Israel as a forming nation in relationship to *Yahweh* (Birch, et al. 2005:104). God's name, *Yahweh*, has traditionally been interpreted as 'I am who I am'. Due to a play on words in the name *Yahweh*, scholars have suggested a more dynamic interpretation such as 'I will be who I will be' or 'I will cause to be what I will cause to be' in accordance with recent linguistic and theological debates (Birch, et al. 2005:108; Hamilton, 2011:1935). The name *Yahweh* holds no indication of a theogony (origin) but in fact reveals a self-existent ontology (essence of being).

An existential understanding of the 'who' of God naturally introduces issues of interiority, highlighting core attributes such as compassion; grace; patience; love; faithfulness; mercy; wisdom; justice (Exodus 34:6-7). Israel believed that *Yahweh* had revealed his character as well as his actions to them and that they had been invited to imitate him in both ways. Within an existential understanding of the identity of God, core attributes are descriptions of the character of

God from which his actions flow rather than actions which define his character as it was with pagan deities in the ancient Near Eastern thought (Walton, 2013:109). One of the most blatant differences highlighted by Walton (2013:91) in terms of Israel and her pagan neighbours, in the context of Near Eastern ideologies, is the total absence of any theogony in the conceptualisation of God by ancient Israel.

Israel's God was eternally present in ancient Israel's thought with no described origin¹¹³ nor any dependency on creation, function, or name. God's self-proclaimed name *Yahweh* is a declaration of ontological self-existence, contrary to the other gods who operated in a functional ontology.

God's being and other gods doing¹¹⁴

The self-existing ontology of the name '*Yahweh*' as exposed to Moses revealed a God without origin. The revelation of God's self-existent essence of being, was contradictory to the known gods in the ancient near eastern context, where the gods' origins were designated, and performance justified their existence. How the gods came into existence (theogony) and how creation came into existence (cosmogony) defined what it meant to exist (ontology). In ancient thought, the gods had origins in any of the following ways: the bodily fluids of the creator god; either being born into the next generation; or through a process of separation from the first generation (Walton, 2013:88). Ancient thought held that 'coming into existence' required a new distinct entity with an assigned function associated to a particular given name (Walton, 2013:88). The existence of the deity was defined by the name and function assigned to it and became the god's identity (Walton, 2013:87-91). Without actions, the 'gods' were non-existent.

With a functional ontology in pagan deities, better described as a 'procreative theogony,' an external perspective on attributes suggests that gods operate by duty rather than character (Walton, 2013:106). If pagan ontology was subject to actions and functions, then Walton proposes that personal attributes were solely observable by means of external abstractions without any interest in the implications of interiority or 'inherent essence' (Walton, 2013:106-110). The ancient mind applied greater interest in whether the deity had *acted* justly or wisely or graciously for personal benefit rather than whether the deity *was* just or wise or gracious (Walton, 2013:107). Observable attributes and features of the pagan gods included fallibility; sexual activity and procreation; as well as daily activities such as eating, drinking, craving, and resting. The performance-based aspect

¹¹³ See Hoffmeier, J.K. (2005). *Ancient Israel in Sinai: The evidence for the authenticity of the wilderness tradition*. Oxford UK: Oxford University Press.

¹¹⁴ Cross-reference: p.142 *Imaging God as Being: The nature of God*

of the known gods was in direct opposition to the self-existent essence of *Yahweh's* being. These two ways operated in directional opposition.

The self-existent origin and nature of *Yahweh* as a faithful and compassionate God was one of the topics of discussion in this chapter. The revelation of God's self-existent essence of being, was contradictory to the known gods in the ancient near eastern context, where a god's origins were designated, and performance justified their existence. Without actions the gods were non-existent. On the other hand, *Yahweh's* internal attributes were revealed in relational interactions.

It is clear from the above epistemological exploration, that God's sovereign rescue operations were rooted in the nature of God. The covenantal faithfulness of God meant that God would never give up on creation and that God would fulfil all of God's promises. The compassion of God put into action God's willingness to suffer with, for, and on behalf of creation. God's sovereign interventions brought the Creator God into creation for the healing of human brokenness.

Tracing the development of brokenness in broad strokes through the bible created a framework for consolidating concepts of God's sovereign intervention in healing the divine-human relationship. The sovereign intervention revealed the nature and character of God. God was revealed as trustworthily faithful and compassionate in suffering, for the purpose of relational healing and the fulfilment of God's creative purposes.

In healing the divine-human relationship, God addressed the matter of distance, introduced through a lack of trust in the Creator by creation. This distance was addressed by the Creator's entry into creation. As the last Adam, Jesus Christ mediated a New Covenant and as royal high priest he fulfilled the requirements of the law for the atonement of sin and overcoming death. Through the resurrection, a new creation was inaugurated by which humans share the responsibility of participating as a royal priesthood in the Kingdom where Christ is King and ruler of the universe. The participation as royal priests in Kingdom purposes requires an appropriate response to God's redemptive grace.

The question to be asked in terms of the restored Divine-human relationship relates to the quality of the relationship. How does the changed status as a result of salvation affect Christian growth and maturity? What role does the indwelling Spirit play in equipping humans for living fruitful and productive lives that reflect the restoration from brokenness? Two wholeness models will be explored towards finding the answers to these questions. Both these wholeness models are based

on a theological anthropology which reflects the dimensions of what it means to be human within the divine-human relationship. Both the models under investigation take an integrative approach.

The first of these two integrative models focus on spiritual formation based on ‘The image of God paradigm’. Chandler (2014) presents an integrated model for interpreting human formation in the process of being restored to the image of God. Chandler’s model offers a methodical approach. Her theological anthropology represents human dimensions under formation by the Spirit in a clear diagram as presented in the next section. Chandler’s model will be employed as the framework on which to hook the concepts of Louw’s wholeness model.

Louw’s integrative approach in a pastoral anthropology is framed by the concept of soulful embodiment (Louw, 2012:153-155). Louw’s viewpoints deepen and expand each of the human dimensions embedded in Chandler’s model. Louw presents his standpoint from a practical and pastoral perspective, bringing the two models into expansive practical compatibility. Both Chandler’s and Louw’s integrative approaches represent a pneumatic anthropological interpretation.

2.4 Towards an anthropology of Christian wholeness

2.4.1 The image of God paradigm in spiritual formation

Chandler’s anthropological approach is anchored in the image of God, with Christ as the image to which humans are being conformed through the Holy Spirit (2014:16). According to Chandler (2014:17) the conversion process is set into action by receiving Jesus as a personal Saviour and Lord, by faith.

Relational healing is initiated by responding to the love of God through believing the salvific work of Jesus Christ which was accomplished by the power of the Spirit (Chandler, 2014:17). Receiving the love of God requires a response which initiates spiritual formation in seven integrated human dimensions. Spiritual formation aims at being restored to the image of Christ for the glorification of God and accomplishing ethical living (Chandler, 2014:17). Ethical living is demonstrated through love towards others (Chandler, 2014:20). Louw extends the concept of ethical living to include the aesthetics of sanctified lives (Louw, 2015:568). Aesthetics can be described as the beautification of life through the indwelling Spirit in the journey towards growth and maturity. Chandler (2014) calls the process Christian Spiritual Formation (CSF).

Chandler (2014:19-20) defines Christian Spiritual Formation (CSF) as an interactive process of being shaped by the Father through the Spirit into the image of Christ. The formation takes place in the spirit, emotions, relationships, intellect, vocation, physical health, and resource stewardship as the primary dimensions of normal human life. Chandler's life dimensions are presented by her model as follows:

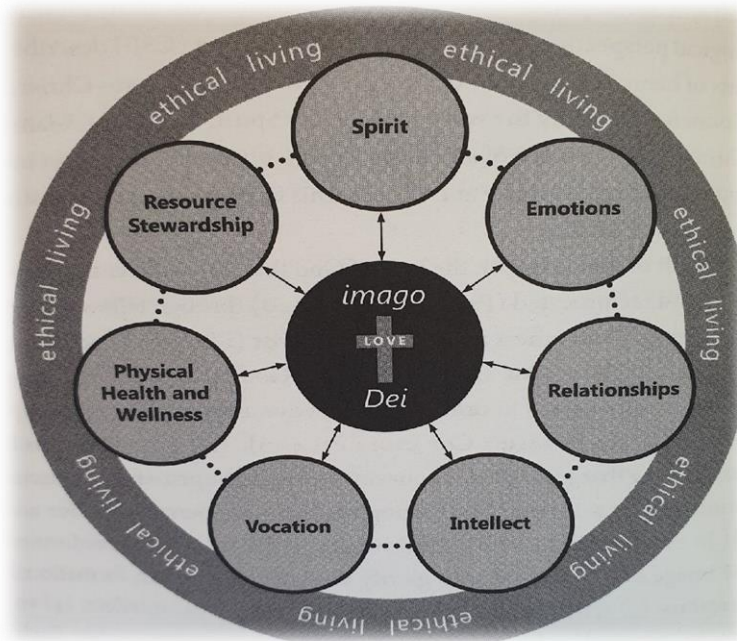


Figure 2:1

Figure 2:1 Christian Spiritual Formation (Chandler 2014:17)¹¹⁵

Chandler believes that the seven dimensions are inherent in all humans across cultures and that people are capable of growing autonomously within these categories. Chandler believes that the ethical lifestyle that emanates from this growth acts as a witness of God's love to an unbelieving world (Chandler, 2014:19).

The love of God, visibly demonstrated in Christ, is central to Chandler's model, signifying God's love as the primary catalyst for Christian spiritual formation (Chandler, 2014:20). A trinitarian perspective is evident in her ontological definition of God's love describing God as self-giving and compassionate (Chandler, 2014:20). Chandler refers to 'beginning', in the book of Genesis, to highlight the relevance of humans imaging God. Based on Genesis chapters 1-3, Chandler traces the seven foundational dimensions of her model. A firm foundation is laid in the first three

¹¹⁵ Cross-reference: 3.4.2 Witnessing (*marturia*): The sanctuary as an enlightening space and the sensuality of spiritual insight 4.3.6 Charismatic lifestyle as Christian witness (*marturia*);

chapters of Genesis to support the argument that mankind was created with the capacity for integrated wholeness in all dimensions (Chandler, 2014:31). The image of God is represented by being wholly integrated persons, without distinctions between material and spiritual attributes (Chandler, 2014:32).

Chandler has expanded and integrated four historical and theological perspectives on the *imago Dei* into her anthropological model consisting of seven dimensions. Firstly, the human capacity to *think and reason* reflects God's ability to reason but has not historically included the dimension of emotions. Secondly, humankind's *relational capacity* has historically been affirmed by the various models. Thirdly, the undisputed functional view of human dominion over the earth finds an expanded perspective through Chandler's inclusion of '*vocational, physical health and wellness, and resource stewardship*' dimensions in formation (Chandler, 2014:36). Finally, eschatologically, the final *goal and destiny of mankind* awaits a future fulfilment. Chandler states (2014:37) that the divine goal and destiny of mankind relates primarily to the formation of the spirit, which gives purpose to all the others and is therefore a foundational priority in her model. Fractured identities are restored to the image of God in Christ through the abounding grace of God (Chandler, 2014:37). Chandler emphasises Christ as the perfect image or *eikon* of God as presented in the New Testament. From the first Chapter of the book of Hebrews, Chandler asserts that the character and lifestyle of Christ is stated as the perfect reflection or prototype of God's image and essence (2014:41).

Chandler presents a trinitarian understanding of God's love: Love that proceeds from the Father; is imaged in the Son and transforms lives through his Spirit (Chandler, 2014:44). The example of inter-trinitarian self-giving love is foundational in Christian spiritual formation (Chandler, 2014:58). Based on the first two chapters of Colossians, Chandler presents Christ - in whom the fullness of God dwelt - for the reconciliation of all things on earth and in heaven (Chandler, 2014:40). Through God's love believers are adopted into a divine family made possible by the self-giving love of Christ and the transformational power of the Spirit. The love of God, through the self-giving love of Christ, restores the true human identity by the transforming and sanctifying power of the Spirit (Chandler, 2014:58; 61-63). The Spirit, as the breath or wind of God, infuses the human with the divine vitality and energy for life and living (Chandler, 2014:61). Chandler presents the Spirit as the source of the transformation process into the image of God (Chandler, 2014:63).

Imaging God as Trinity highlights the essence of limitless relational reciprocity (Chandler, 2014:46). God is imaged according to early human attachments (Chandler, 2014:50). Chandler highlights that research indicates the impact of God-images which create a perceived distance-spectrum in the divine-human relationship. God can be perceived as either close and connected in loving and supportive ways at the appropriate space of the spectrum but can be perceived as either overly close or demanding at the one end of the spectrum. God can be perceived as distant in either indifferent or cruel ways at the other extreme (Chandler, 2014:52). Discovering the New Testament type of Trinitarian love is restorative and facilitates an appropriate perception and response to God.

According to Louw (2015), the effect of misconceptions about God is impactful on humans, and therefore important in terms of pastoral care. God-Images, in Louw's view (2015:275:431) can contribute to either wholeness when appropriate, or spiritual pathology when askew. Louw places the conceptualization of God in the noetic¹¹⁶ sphere (Louw 2015:424-427). Noetics have to do with the functioning of the mind (Louw 2015:425). The mind draws information from all the human dimensions, including the meta-realm in the search for transcendence (Louw, 2015:425). The mind stores the information and faith-experiences into patterns of thought that shape paradigms or worldviews. Worldviews are firmly established and, when established as inappropriate paradigms, require therapeutic deconstruction and guidance in the movement towards more helpful paradigms (Louw, 2015:426-428). Louw's insights reveal the importance and impact of God-images on humans. According to Louw, spiritual pathology follows in the wake of distorted God-images. These inappropriate paradigms of God reveal the underlying dimensions that shape the conceptualization of God.

The human attempt to comprehend God is facilitated by different biblical, religious, and cultural metaphors. How humans interpret and image God by means of these metaphors is associated with the quality of their faith during suffering (Louw, 2015:431). The experience of an existential crisis is shaped by the appropriateness of the God image of the person. Louw offers a theological basis for different biblical metaphors as well as the possible impact of each metaphor on humans in

¹¹⁶ Louw: 2015:431. The decoding of the value, significance and meaning of God-Images in belief systems, is one of the most fundamental challenges to noetic counselling and the aspect of disputing and deconstructing. The basic assumption is that spiritual wholeness is in the last instance determined by appropriate or inappropriate God- images. God-Images can heal human beings, but they can also kill the human soul. Soulfulness and spiritual healing are embedded in a spiritual Noetics, i.e. the conceptualization and significance of experiences of God through faith. In this regard, religious perceptions and doctrine play a decisive role.

existential events. Louw (2015:432-435) groups metaphors into conceptual categories that could be helpful in pastoral care.

The metaphors of God-images¹¹⁷ can be summarized as follows: (1) The metaphor of God as being the architect and **creator** of the universe can either create a sense of inspiring awe and devotion, or can create a sense of *distance*, leaving humans feeling alone and helpless. (2) All sovereign power is ascribed to God when he is perceived as a **monarch, king, or ruler**. Depending on the contextual understanding of rulers, the image can create feelings of either safety or dread. (3) With military or judicial connotations attached to the image of God as a **judge**, either the fear of punishment or the hope of justice can prevail, with all the associated emotions. (4) The image of God as a **parent** can be supportive of building trust, growth, and resilience. (Chandler, 2014:89-93) highlights the reality and impact of abusive or neglectful parenting, and these influences should be taken into consideration in pastoral therapy. (5) When God is seen as a **covenantal life partner (husband)**, his faithfulness affirms identity and creates space for committed service. When God is perceived to be unfaithful to his promises, it can have devastating effects on *trust*. (6) Grounded on an understanding of his gracious sacrificial love and compassion in suffering, feelings of gratitude and joy can ensue. When God is experienced as *near*, he is perceived as a **friend, comforter, and counsellor**. Fretheim (2010:260) poses that ‘Divine sovereignty is not compromised by *intimacy and closeness*’. An appropriate perspective of God’s love is impactful on wholeness. God’s love is not diverted by human resistance.

Once the love and grace of God have been received by faith, the mutual glorification and self-giving love as expressed in the Trinity can become a lived experience for believers in the process of being conformed to the image of God through the work of the Spirit (Chandler, 2014:58). Reciprocating to the love and grace of God by cooperating with his will creates the space for intentional stewarding the seven formation dimensions for the glory of God. Moral stability and godly character act as strong witnesses of God to the world, emanating from the life of Christ (Chandler, 2014:58).

Despite the many metaphors by which Jesus described himself, and the views that others have had of him, he is primarily the Son of God (Chandler, 2014:55-56). Jesus was aware of his own identity, which was affirmed by the Father at his baptism¹¹⁸ (Chandler, 2014:56). Jesus lived in surrender and obedience to the Father’s will in self-giving love to the point of sacrificial death and

¹¹⁷ Cross-reference: 4.2 God-images: A graphical representation

¹¹⁸ Cross-reference: 3.3.2 Sanctuary as a life-changing space: Issues of identity

was able to mediate¹¹⁹ with the Father on behalf of his followers (Chandler, 2014:56-57). Through Christ the true identity of humans is restored to the image of God and by his example his followers are called as ‘ambassadors of reconciliation’ in the world, as empowered by the Spirit (Chandler, 2014:56).

Chandler presents the Spirit as God’s indwelling presence in believers for the fulfilment of God’s purposes on earth (Chandler, 2014:59; 61). The Spirit graciously enables all believers to submit their will to God for transformation in every dimension of their lives (Chandler, 2014:61). The empowering vitality of the Spirit infuses believers with life energy for transformation into his image to adequately represent him on earth in obedient service (Chandler, 2014:61). The transformation takes place in the other six-dimensional aspects of human existence initiated by the adoption into God’s family. Chandler (2014:63) interprets Paul’s adoption metaphor as a description of the salvation experience and the adoption of believers into the family of God. In the context of the Roman world adoption was both a legal and a relational concept whereby the family status and privilege is shared due to the love extended to the new family member (Chandler, 2014:64). In gratitude for his love and grace, believers respond through faithful stewardship in the seven existential dimensions, to be conformed to the image of Christ by the enablement of the Spirit (Chandler, 2014:64).

2.4.2 Imaging God in a pneumatological approach to wholeness

The enablement process through the Spirit implies an embedded pneumatological approach to transformation to spiritual maturity and wholeness. The pneumatological conceptualization of wholeness links the following anthropological dimensions¹²⁰ to transformation by the Spirit: Healing the heart; Emotional repair; Healthy relationships; Intellectual illumination; Love actualized through vocation; Physical embodiment; Wise stewardship; Ethical aesthetics. The enablement process starts by healing the heart.

Healing the heart¹²¹

The human spirit is presented by Chandler as the central operational headquarters for directing all other life dimensions (Chandler, 2014:69). Louw (2015:538-539) locates the conscience in the spirit and posits that the role of the conscience is to provide a normative framework and create

¹¹⁹ Cross-reference: p.140 Imaging God as Priest: Suffering servant or manipulative mediator 138

¹²⁰ Cross-reference: 2.4.2 Imaging God in a pneumatological approach to wholeness

¹²¹ Cross-reference: 3.5.2 Love inscribed heart (*kardia*) and mindful knowing (*nous*) Figure 4:40 Indicators of spiritual well-being; 4.3.8 Love inscribed heart (*kardia*) and mindful knowing (*nous*)

moral awareness. In this way the conscience acts as a moral guide in daily decision making and the associated responsibilities (Louw, 2015:538-539). The normative framework for moral awareness operates from the human conscience¹²². Essentially, the conscience relates to the ethics of the Torah, but cultural and societal values and norms are internalized into the conscience and activated in decision-making processes (Louw, 2015:133). A violated conscience results in guilt and guilt-feelings as the conscience acts as an internal judge (Louw, 2015:539). The state of the conscience greatly impacts on wholeness, and the knowledge of a cleansed conscience is vital in Christian spirituality (Hebrews 9:14;10:22). God operates by his Spirit, through the conscience, to guide humans towards wise and responsible living. This lifestyle and growth is described by Chandler (2014) as a process of Christian spiritual formation.

Spiritual formation is about being conformed in image to Christ, by means of the indwelling Spirit. The context and purpose of this formation is to bear fruit within the community of faith - ultimately glorifying the Father (Chandler, 2014:70). The Spirit - which searches and knows the depths of God - communicates these gems to the human spirit and affirms the familial relationship, the sense of belonging (Chandler, 2014:71). Chandler links the spirit with the human heart as the essence of being human (Chandler, 2014:69). Louw's anthropological model zooms in on this dimension of humanity, linking the human self to the spiritual realm in dealing with morality, the search for meaning, accountability, wisdom, and belief systems (Louw, 2015:198;539).

Both Louw and Chandler present the heart as the seat of the affective, conative and cognitive dimensions of humanity¹²³ (Chandler, 2014:76; Louw, 2015:202). As God opens the heart, he takes up residence there and brings with his presence 'the divine gifts of trust, hope, and love' (Chandler, 2014:76). Human engagement with spiritual practices is key. Worship, and the spiritual practices it represents, represents a grateful response to God by which humans are transformed into his likeness (Chandler, 2014:77).

Chandler gives priority to the transformation of the spirit in her approach to wholeness. In this approach, the focus on spiritual transformation is founded on the abundant grace of God which starts the restoration process from the inside out (Chandler, 2014:82). In Chandler's understanding, God meets humans in their engagement of spiritual practices that promote communication with him and deepen the relationship. In God's identification with human suffering, he conforms them

¹²² Cross-reference: 3.5.2 Love inscribed heart (*kardia*) and mindful knowing (*nous*); 4.3.8 Love inscribed heart (*kardia*) and mindful knowing (*nous*)

¹²³ This research project locates these human dimensions in the mind or the Holy Place within the sanctuary and places the conscience and God's will in the Most Holy sanctuary space, or the heart. When the two chambers become one, the heart informs the mind of God's will for wise decision making and related emotional processes.

to his image by the development of the fruit of the Spirit in believers (Chandler, 2014:82). God's self-giving love stirs emotional responses that influence Christian lifestyles (Chandler, 2014:83).

Emotional repair¹²⁴

According to Chandler, emotions can be described as 'automatic physiological responses' that build experiences which influence cognitive functioning such as memory, attitude and motivation, and also influence decision making and behaviour (Chandler, 2014:84). Once triggered, trauma and other experiences stored in memory, will influence the type of response to the trigger (Chandler, 2014:85). Stored emotions carry values and moral judgements that are activated in decision making (Chandler, 2014:85). Similarly, Louw highlights the importance, as well as the interconnectedness, of human emotions. Louw describes emotions as complexly organized responses to information gathered from 'sensual experiences, inner processes, and physical reactions' (Louw, 2015:126). Emotions can be evoked by imagining, remembering, or re-experiencing scenarios (Louw, 2015:126). Emotional responses or impulses reflect internalized values and belief systems which can either support wholeness or be harmful when inappropriate (Louw, 2015:126). Louw's pastoral approach in therapeutic practice starts by connecting emotionally. Emotional connection takes place by means of empathic and sympathetic engagement towards building a relationship of trust with the patient (Louw, 2015:520).

The capacity to understand and articulate one's own emotional responses, plus the ability to mentalize the emotional state in others, reflects the quality of emotional formation (Chandler, 2014:84). Chandler (2014:84) stresses the importance of both love and acceptance in the emotional experience of life. Based on the quality of attachment formed with the primary caregiver in early childhood, a person will develop related styles of emotional functioning (Chandler, 2014:90).

Healthy relationships ¹²⁵

Chandler argues that human emotion is linked by the love-attachment between God and humans and this attachment is nurtured by trust in the relationship which fosters a range of emotions associated to the safety of belonging. The absence of love creates the experience of rejection with insecurity and exclusion in its wake (Chandler, 2014:85). These existential experiences can influence both the human perception of God and of others.

¹²⁴ Cross-reference: Figure 4:33 Indicators of emotional well-being

¹²⁵ Cross-reference: 3.4.1 Fellowship (*koinonia*): The sanctuary as a communal space and the sensuality of spiritual taste; 4.3.5 Fellowship and belonging – in the Presence of the living Word

Existential issues can influence the experience of emotions, but ultimately mental pathways are formed early in life that link emotions to relationships (Chandler, 2014:84). Cross-culturally the implications of early attachments are evident in the quality of later relationships. Fortunately, it is possible for these entrenched attachment styles to shift within exposure to loving communities or significant relationships (Chandler, 2014:90;93). Optimal growth takes place where there is a sense of belonging and safety (Chandler, 2014:90). Within these safe spaces where love is present, people learn to regulate emotions (Chandler, 2014:90). The basic human need to love and to be loved is a social reality which creates a vulnerability within which deep woundedness is possible and forgiveness becomes crucial for healing and wholeness (Chandler, 2014:94;97). Accepting God's gracious forgiveness is supportive of the healing process, but the acknowledgement and yielding of the injury-related emotions to God and others, is vital (Chandler, 2014:94-101).

The basic human need to be loved, and to love, is fulfilled within the human relationships (Chandler, 2014:113). A safe and secure relational environment creates the space for belonging and intimacy without fear of rejection. Relational safety has a profound influence on self-esteem, identity, and general well-being (Chandler, 2014:113). The ability to recognize God's presence and to remember his covenantal love in the midst of disappointment can be fostered in the family setting (Chandler, 2014:107). Chandler (2014:108) presents the family as the space of Christian formation by modelling Godly, covenantal love. The healing role of social support is evident in general health (2014:114). Chandler points to Jesus as a friend among other roles. Friendship implies not only aspects of reciprocity through unity and equality, but also the extension of willing hospitality to others (Chandler, 2014:117). The acceptance by loving communities¹²⁶ play a vital role in human well-being (Chandler, 2014:121).

An accepting and non-judgemental community counteracts loneliness and isolation (Chandler, 2014:121). The church, as an embracing community, supports common values and virtues that reflect God's character (Chandler, 2014:121). Culture offers social norms and values that assert expectations which could be in conflict with Kingdom values. Relational conflict is inevitable and requires the implementation of wisdom and mutual respect. Chandler presents Jesus and Paul as examples of wise and competent cultural navigators in their relationships (Chandler, 2014:123-125). Relational formation, according to Chandler (2014:126), is the shaping of perceptions about self, others, and God.

¹²⁶ Cross-reference: p.161 The dynamics of relationships

Intellectual illumination¹²⁷

The brain, as an integrative organ, gathers information from all the other organs and senses for directing action (Chandler, 2014:128). Perceptions have to do with how the brain works, and how information is processed towards action. Thinking, reasoning, making decisions and solving problems, imagination and creativity including creative language, are all processed within the human mind. All the senses such as touch, smell, sight, and sound, as well as taste, are integrated by the brain. Informed by all these human functions, including emotion and experience, the brain activates responses (Chandler, 2014:128).

The human capacity in using the mind for processing information towards gaining knowledge, understanding, and wisdom, is associated with resultant patterns of thinking influenced by spiritual, cultural and social experiences. God-images are ingrained within such conceptualized paradigms (Louw, 2015:234;424). Within Louw's counselling approach, probing into entrenched world views and paradigms form part of pastoral care. To Louw, transformation requires the human mind to engage in a dynamic process of constant evaluation and integration of internally and externally gathered information (Louw, 2015:130). Louw suggests (2015:164-165) that the acknowledgement of complexities of life during information processing, will guard against 'the pathology of simplification, idealism and rationalisation'.

The wise integration of spirituality and embodiment in the evaluation and interpretation of information, also requires wisdom (Louw, 2015:165). Drawing on the wisdom of the heart (*sapientia*) to inform the reasoning of the mind (*nous*) creates the space for soulful living by a kind of heart knowledge (Louw, 2015:425).

According to Louw (2015:106) knowledge, gained through spiritual reflection, streams into Christian ministry in accordance with the praxis of God. Louw includes the acts of interpretation, communication, envisioning, expectant hoping, and social transformation as acts of practical wisdom. These acts of Christian love flow as a response to God out of devotion to him. According to Louw, a life devoted to God reflects mature spirituality by the manifestation of faith in action (Louw, 2015:236). Appropriate Christian ministry will reach people in need - inside and outside the church - as a testimony of the truth as expressions of God's will (Louw, 2015:110).

Chandler asserts that knowledge is relational and therefore requires participation between two parties (Chandler, 2014:133). Recognizing, as well as discerning God's will, is essential in

¹²⁷ Cross-reference: p.124 Wise heart, enlightened mind; Figure 4:32 Indicators of mental well-being

Christian spiritual formation towards maturity and for fruitful living (Colossians 1:9-10). Chandler warns that knowledge without love and the developmental of godly character, can turn in on itself to the exclusion of God (Chandler, 2014:133; 1 Corinthians 8:1). With God as the source of knowledge, humans are informed and guided, either through learning, or through revelation received by means of visions, dreams or prophecies (Chandler, 2014:134). The mind, opened to divine impartation through the lens of the Word, connects humans to God's creation and purposes (Chandler, 2014:137-138). Knowledge and experience that have formed internalized paradigms, will influence ongoing mental interpretations and subsequent actions (Chandler, 2014:140). Christian lifestyle will therefore reflect a worldview that is founded on the love of God and being created in his image (Chandler, 2014:143).

With competing heavenly and earthly forces scrambling for dominance over the mind, Chandler (2014:144-146) suggests a strategy of renewal of the mind by keeping heavenly things in view and living ethically - which would prepare believers for an eschatological future. The helmet of salvation and protection by the Spirit are two spiritual ways of guarding the mind. Only by having the mind transformed through the Spirit can the will of God be accomplished in accordance with human vocation as life purpose and calling (Chandler, 2014:144-145).

Love actualized through vocation¹²⁸

Chandler (2014:154) asserts that, as Christians, our primary calling is to love God wholly and to love our neighbour as we love ourselves. Chandler (2014:156;163) suggests that vocation develops over time and that vocation is not a job with goals to pursue; but more like a response to the calling of God. Chandler takes the reader on a journey through historical theology to discover the spectrum of perspectives on vocation (2014:156-162). Aligned with a more contemporary pneumatological perspective, Chandler argues (2014:161) for vocation to be predicated on the love of God in serving him through the discovery and application of spiritual gifts. Believers are empowered and gifted by the Spirit for service (Chandler, 2014:168-169).

In addressing contemporary workplace issues Chandler suggests (2014:175) that in light of the challenges of globalization, diversity and pluralism, the workplace is a space for the demonstration of the gift of the Spirit. Chandler points to Jesus, who overcame the temptations of 'power, prestige and compromise' (Chandler, 2014:174). Work offers opportunities to serve others, for provision, for purpose and meaning, and for personal fulfilment (Chandler, 2014:175). Workload, conflict,

¹²⁸ Cross-reference: p. 167 Indicators of wholeness in Christian lifestyles

and failure can ultimately contribute to spiritual formation but also has the potential of affecting health and well-being (Chandler, 2014:175-178). In the absence of love every form of ethics is bound to be violated (Chandler, 2014:175). Loss and grief are related to unemployment, but passionate employment offers fulfilment and the appropriate understanding of human embodiment creates personal significance and meaning (Chandler, 2014:176;183).

Physical embodiment¹²⁹

In speaking about embodiment, the apostle Paul did not see bodies separated from the inner person (Chandler, 2014:183). Because a body is made to be a sacred dwelling place for God's Spirit, bodies are to reflect lifestyles of surrender to God's will (Chandler, 2014:185). Chandler described how bodily behaviour reflects a godly lifestyle in the following areas: nutrition, physical exercise, sleep, stress, rest and leisure and in sexual purity (Chandler, 2014:187-218).

Christians enjoy a responsible spiritual freedom in the lifestyle choices such as choosing foods for consumption (Chandler, 2014:195). The importance of consuming a balanced and nutritious diet has been endorsed by many medical research fields. The influence of spirituality on health has also been affirmed in multi-disciplinary research (Chandler, 2014:185-187). Physical wellness is not just of personal concern but has national and global implications (Chandler, 2014:186-187). Bodies are created to move, and the impact of violating the principles of movement has serious consequences on health. Sabbath rest as a creational pattern in support of well-being, counteracts issues of burnout and performance-driven behaviour (Chandler, 2014:208). Chandler (2014:210) subjects matters of sexuality to Biblical scrutiny and Christian tradition rather than being overtaken by 'culturally relative values'. The expression of appropriate love, as a basic human need, offers space for intimacy (Chandler, 2014:210). Appropriate love, however, is not confined to the management of personal bodily resources but extends to the responsible care and stewardship of entire creation (Chandler, 2014:221).

Louw positions the embodied human soul relationally in terms systemic dynamics (2015:35). As corporeal beings, humans exist within contextual and environmental systems. This means that people are understood inter-relationally within their existential systems (Louw, 2015:35). Anthropologically speaking, systems view humans as more than the sum of their 'parts' and assessments should consider the whole person without a partitive approach (Louw, 2015:147). Louw's model, from a clinical perspective, would establish diagnosis on 'whole person theology'

¹²⁹ Cross-reference: p.96 *Sōma* and *sarx*: Embodied corporeality and mortality; Figure 4:31 Indicators of physical well-being

within the cosmic, environmental, and cultural existential contexts. Responsible stewardship naturally includes the contextual and environmental systems surrounding humans.

Wise stewardship¹³⁰

Chandler (2014:222) defines stewardship as wisely taking care of God-given resources in grateful and loving response to God's generosity. Louw acknowledges the generous hospitality of *Yahweh* who has placed cosmic resources under human governance for the benefit of all mankind (Louw, 2015:259). The responsibility of managing these precious eco-resources are linked to the spiritual realm as impacted by matters of conscience and accountability for the preservation of life and *shalom*. According to Louw ((2015:259), these resources, as a gifted inheritance from *Yahweh*, can be rightfully claimed for the alleviation of poverty and relief from suffering. The management of cosmic resources as influenced by cultural and religious paradigms, brings matters of justice to the fore - with implications for pastoral caregiving. The interpretation of life is a matter of soulful embodiment. Soulful embodiment relates to the wise distribution of all resources. Chandler poses Jesus Christ as the prototype of soulful embodiment.

Chandler cites Jesus as a perfect example of wise stewardship, through which he reconciled everything on heaven and earth, and Paul as an apostolic steward of God's mysteries (Chandler, 2014:224). Paul charged the church to be trustworthy stewards of the gifts bestowed individually for fulfilling the mandate first assigned in the creation narrative (Chandler, 2014:224). Chandler suggests (2014:225) that care of the ecology be an integral dimension of Christian praxis in thought and deed.

The importance of deeds has a strong link to the management of finances and the management of time. Caring for finances and possessions extends to how time is spent (Chandler, 2014:230-246). Financial management is one of the most challenging matters in terms of ethical Christian living. Ethical living fuses all aspects of Christian formation anchored in Godly norms and values (Chandler, 2014:249).

Ethical aesthetics

Chandler perceives Christian ethics as being anchored in God's character and love, from which Biblical virtues will flow into a God-glorifying image of Christ that reflects more than mere 'right

¹³⁰ Cross-reference: Figure 4:34 Indicators of financial well-being Cross-reference: Figure 4:36 Indicators of environmental factors that contribute to well-being; Cross-reference: Figure 4:37 Indicators of circumstantial factors that contribute to well-being; Cross-reference: Figure 4:39 Indicators of time as a resource contributing to wellness

and wrong' (Chandler, 2014:249). Embodying the image of Christ is inclusive of loving God, oneself, your neighbour as well as your enemy with God's 'compassionate grace' (Chandler, 2014:251-255). Living the fragrance of sacrificial love which was demonstrated at the cross is the example for the church to follow (Chandler, 2014:256-257).

The forgiveness offered through the sacrificial ethics of God's unconditional love, heals issues of guilt and affirms the status of the believer. Hope intrinsically resides in the affirmation that the identity of the believer is dependent on salvation and grace by means of the cross and resurrection (Louw, 2015:138; 539). Within a covenantal encounter with God it is possible to discern God's will as grounded in his unconditional love (Louw, 2015:133-138).

Grace, in the sacrificial ethics of love, means that unconditional love is not based on human effort or radical obedience (Louw, 2015:138). The paradigms built on the conceptualization of God should be challenged when aesthetics, and the appreciation of the beauty of life, is swallowed up by hard-core ethics (Louw, 2015:568). The way in which God is perceived will direct human interpretation of existential issues and will guide behaviour and meaning. God-images are appropriate when they sustain faith in times of suffering¹³¹.

The comforting presence of God at times of suffering is helpful. Through the indwelling Spirit, the pastoral therapist or chaplain facilitates the nearness of God to the patient. The ministry of presence is based on a pneumatological approach to wholeness, as will be discussed in the following section.

2.5 Wholeness in the context of caregiving and ministry

Ministry of presence

The theological anthropological models, discussed in the above section, take a pneumatological approach to wholeness. Christian growth and maturity are incumbent on the indwelling presence of God in human bodies. The tabernacling presence of God within humans guides the transformation process in every human dimension for the healing of life.

The importance of God's indwelling presence for healing life cannot be emphasised enough. How this aspect of divine-human relationship is represented at ground level in terms of clinical practice, remains a challenge. The adoption of the concept 'ministry of presence' in generic spirituality

¹³¹ Cross-reference: 4.2.3 God-images: Paradigms that affect wholeness

challenges Christian practitioners to remember the real meaning of the term as it relates to wholeness in Christian spirituality.

Wholeness models discussed in this chapter highlight the importance of the indwelling Spirit as guide towards healing and spiritual maturity. Louw (2015:243) argues that the object of faith is salvation, and that the object of salvation is the wholeness of human beings, made possible by the indwelling Spirit. The praxis of God in Christian ministry relies on the eschatological understanding of being new creatures in Christ¹³². Being affirmed in the new being through the resurrection power of the Spirit, humans are inhabited by the empowering Spirit for life and transformation (Louw, 2015:240).

Empowered by the charisma of the Holy Spirit, humans are equipped to live in accordance with the will of God in eschatological hope. In essence, Christian spirituality is related to knowing God and being informed by God's Spirit. This connects the human understanding and beliefs to the spiritual realm and specifically to the Christian God. In Christian ministry God's presence is associated with healing.

At first glance the concept 'ministry of presence' seems self-explanatory. However, in practice there are many different interpretations of the concept (Sullivan, 2014:173). The restraint on any specific religious expression in the profession of chaplaincy, and the variation in both church and unchurched patients, have led to a reductionist practice of 'ministry of presence', far removed from the original meaning and intention (Sullivan, 2014:173). The interpretation of 'presence' has shifted from the Christian understanding rooted in the Incarnation and the indwelling presence of God through the Spirit in believers, to be understood as the presence of the chaplain with the distressed patient. In other words, the focus has moved away from God's presence to the chaplain's presence as the healing factor. The expression 'ministry of presence' has become a job description for chaplains from a broad spectrum of religious traditions (Sullivan, 2014:174-175).

Many religious traditions search the *Dictionary for Pastoral Care and Counselling*¹³³ for understanding of the term 'ministry of presence'. The same dictionary defines servanthood (*diakonia*) as the ministry of presence in times of suffering. Again, this serving ministry is

¹³² Cross-reference: p.147 Eschatological hope147

¹³³ Hunter R.J. 1990:950-951: *The Dictionary for Pastoral Care and Counselling*. Nashville: Abingdon Press. "The ministry of presence has come to mean a form of servanthood (*diakonia*, ministry) characterized by suffering, alongside of the hurt and the oppressed—a being, rather than a doing or a telling. The articulation or celebration of faith goes on within the individual or community that chooses these circumstances, but does so in the form of *disciplina arcani*, the "hidden discipline," with no program of external testimony."

associated with the chaplain rather than the Presence of the Christian God. Under the guidance of the above-mentioned dictionary, the serving ministry is confined to a ‘being’ rather than ‘doing’ type of servanthood. Unfortunately, the exclusion of ‘doing’ plunges any form of testimony of God’s presence into subdued silence. To Sullivan (2014:178), the real presence of Christ moves ministry from ‘being’ to ‘doing’ and cannot remain in hidden obscurity (James 2:18-20¹³⁴). Furthermore, Sullivan contends (2014:80) that Christian liturgical practices are ‘designed to awaken in the devotee an experience of the real presence, the continued life of Christ in the world’. In this sense the chaplain is the agent of God’s compassionate and healing presence, through the Spirit. The ‘being’ and the ‘doing’ spectrum of God’s ministry is reflected in the administration of sacraments to the patient as a reminder of the presence of the resurrected Christ. In this way the reminder of God’s presence through the sacraments facilitate healing and a sense of belonging (Louw, 2015:472).

In Christian terms, the ministry of presence is facilitated by the pastoral caregiver by enabling a meeting between the living Christ and the suffering patient. Through the facilitation of God’s presence, the anguished patient is able to experience the near and comforting presence of God who understands suffering from an experiential knowledge. The role of the pastoral caregiver channels God’s compassion to the patient through the vulnerability and experience of personal brokenness.

Honest surrender

The metaphor of a wounded healer by Henri Nouwen¹³⁵ has been popularized in pastoral caregiving. The ‘wounded healer’ metaphor is applied by Nouwen to pastoral caregivers who allow their own woundedness to shift from the illusion of being in control to a space of vulnerability. In weakness, the caregiver engages God’s divine empowerment by means of complete surrender to God (Van der Merwe, 2016:589-606).

The ministry of God’s compassion from a space of weakness and vulnerability presents a paradox - challenging pastoral caregivers to face their own brokenness and weakness in order to receive from those to whom they minister (Nouwen, Christensen & Laird, 2010:63). Louw explains that the view of oneself, and the value assigned to self, describes the concept of existential self-understanding. Self-understanding is shaped by the rational evaluation of daily experiences within

¹³⁴ James 2:18-20 ¹⁸ But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith by my deeds. ¹⁹ You believe that there is one God. Good! Even the demons believe that—and shudder. ²⁰ You foolish person, do you want evidence that faith without deeds is useless?

¹³⁵ Nouwen H.J.M (1972) *The Wounded Healer: Ministry in Contemporary Society*. New York: Doubleday

the systems of existence. The conscience¹³⁶, according to Louw, (2015:539) has a grounding effect on the awareness of one's uniqueness and spirituality connects the person to a moral and normative framework in decision-making for quality of life (Louw, 2015:68). Belief systems draw from the conscience as a moral centre. Louw's model indicates that an anthropological interpretation of humans requires the factoring-in of belief systems. Wholeness is indelibly linked to the will of God as described in the *Torah*, and Christian spirituality is therefore inseparable from ethics and morality (Louw, 2015:68;133). In times of illness the awareness of mortality, and related anxieties, motivate the patient to search for meaning and reflect on the quality of life (Louw, 2015:198). The chaplain or pastoral worker's role is to facilitate the nearness of a close and personal God for the healing of life.

2.6 Conclusion

This research project aims to find an appropriate theological anthropological framework for diagnostics and treatment in clinical practice. The aim of this chapter was to clarify the concepts of brokenness and wholeness towards this end. The participation with God's Spirit in the healing and transformation process requires an understanding of the unique woundedness in the lived experience of the patient, as well as discernment in facilitating the appropriate support and guidance towards wholeness.

The biblical story of brokenness started and continues as a separation between God and humans. The impact of such a separation overflows into all creational relationships. Relational brokenness originated in human distrust of the Creator and in seeking the power of independent knowledge. Independent knowledge has elevated rationality of the human mind to divine status. Separation from God leaves humans in the anguish of anxiety, shame and avoidance. The current Covid-19 pandemic has highlighted the human anguish when science and experts are expected to be the saviours of the world.

The distance between God and humans can be overwhelming, as it was with Cain. The anarchy that stemmed from Cain's stubborn refusal to heed the warning of God escalated anger into homicidal violence. The exponential increase of violence posed a cosmic threat of extinction if not for God's commitment to creation. Self-rule continues in various forms of destructive expressions as evidenced worldwide. Parallel normative systems thrive under self-rule. These normative systems shape various cultures, religions, and societies. Ultimately people need to belong, but

¹³⁶ Cross-reference: p.181 Unveiled connectivity

under self-rule, groups tend to develop hierarchical patterns that are open to abuse and oppression. Time and again, God has intervened to rescue mankind from the tyrant of oppression.

Time and again God's intentions are misunderstood, and God's mediators misinterpreted. Unrealistic expectations of appointed mediators impact on all the parties involved. Deception twists the mediation process into idolatrous worship of foreign gods. The manipulative demands of these gods, and their priests, can be overwhelming to vulnerable people who depend on priests, prophets, and other media to intercede on their behalf. The dependency on others to care for them, enhances the need for a king/ruler/chief to take over the responsibilities of a benefactor. Autocratic rulers in hierarchical structures tend to distribute the available resources to loyal subjects at the disadvantage of the vulnerable. Oppression thrives under autocratic leadership.

When God heard the cry of the people in Egypt, he responded in faithfulness and compassion. God's rescue of the people from the oppressive powers in Egypt patterned God's rescue plan for mankind as realized through Jesus Christ. As sovereign creator and ruler of the universe God entered creation, in the form of Adam, to restore the human project of co-regency with God over creation. As the last Adam Jesus overcame death and introduced new life through the resurrection. As Royal High Priest Jesus made atonement for sin, in the throne-room of heaven, by his own unblemished blood. As mediator of the New Covenant Jesus arbitrated the restoration of the Divine-human relationship by adjudicating right standing with God for those who believe. As Shepherd-King, Jesus continues to care for and lead his people. Jesus fixed what was broken and made wholeness possible.

The integrated wholeness models expounded in this chapter revealed the importance of the salvific wholeness of being new creatures and the process of transformation to mature wholeness. Based on the theological anthropological frameworks of both models, the transformation process presented a pneumatological perspective, affecting all dimensions humanity in relationship with God. In other words, the indwelling Spirit was presented as the presence of God essential for wellness. It is this presence of God that empowers Christians for productive and fruitful lifestyles and equip and pastoral workers to be agents of wholeness in clinical settings.

In clinical practice the understanding of the concept 'ministry of presence' has been confused by of protocols of religious inclusion. The interpretation of either the presence of the chaplain or the Presence of God as the agent of healing has brought confusion to the real meaning of the term 'ministry of presence'. In Christian ministry, God's presence as the healing agent liberates the pastoral worker from being in control. From a vulnerable position, the pastoral worker can

facilitate an encounter between God and the patient for the flow of compassion and healing. As a mobile sanctuary for God's indwelling presence the pastoral worker acts as an agent of God's compassionate nearness for healing and wholeness.

A sanctuary can be described as a space for divine-human encounter. The pneumatological perspectives of the wholeness models discussed in this chapter, emphasize the importance of the God's indwelling presence for healing and wholeness. The concept of human bodies as a sanctuary for God's indwelling Spirit suggests an inherent potential of the sanctuary model to provide a framework for a theological anthropology. The next chapter explores the sanctuary with this aim in mind.

3. CHAPTER THREE: SANCTUARY AS METAPHORICAL ‘BODY’ FOR DIVINE TABERNACLING

3.1 Introduction

The previous chapter explored the divine-human relationship, and the brokenness that followed in the wake of humans betraying trust in God and taking unassigned power for self-gain. The exploration affirmed the understanding of God’s covenantal faithfulness and compassionate engagement with the people, despite human unfaithfulness. God’s commitment to creation was evidenced by the many rescue and re-creational interventions. These interventions culminated in the salvific rescue plan through Jesus Christ. Through Christ, there is healing and the eschatological hope of an eternal future in the presence of God. This chapter continues to investigate the divine-human relationship and the impact of God’s tabernacling presence on humans.

In essence, a theological anthropology relates to the nature and identity of humans in relation to God. The biblical sanctuary models offer well-described frameworks for investigating divine-human encounters. This research project is aimed at investigating the sanctuary as a possible theological anthropological framework in the quest to find identifying indicators of Christian spirituality. Diagnostics and treatment are essential aspects of professional clinical practice. It is hoped that these indicators would support the diagnoses of relational woundedness and guide the treatment process towards wholeness. The Wilderness sanctuary represents a space of Divine-human encounter, and the Exodus scriptures offer a detailed description of all the dimensions of the encounter.

The first section of the chapter follows the natural pathway through the Exodus scriptures starting with the spatial **design**¹³⁷ and materials used in the construction of the Wilderness sanctuary. The theological significance of the veil, and the implications of a changed spatial configuration when the **veil** was torn, are of essence in this inquiry. The application of Paul’s anthropological terms in association with the lifting of the veil brings to light the ontological shift from an **embodied person or *psychikos*** to a **Spirit-filled embodied person or *pneumatikon***.

¹³⁷ Cross-reference: 3.2.3 The cosmic impact of re-configuration sanctuary space; 4.3.2 Sanctuary design alteration

The second part of the chapter explores the sanctuary **courtyard**¹³⁸, which deals with **purification** from sin at the altar of sacrifice, and the water basin for cleansing. This section of the study explores the concepts of sacrifice, consecration, and ordination as a rite of passage into the next space within the tent. The association of the courtyard with corporeal embodiment is explored in tandem with Paul's anthropological terms **flesh or *sarx***, and **embodiment or *sōma***. The impact of Christ's atoning sacrifice and victory over sin on humans, are of essence in this chapter. Of significance is the disempowerment of the flesh's influence over the mind as the Spirit takes up residence in the human body.

The third part of this chapter enters the first room of the sanctuary tent, called the **Holy Place**, which represents an area of **priestly service**¹³⁹. The activities within the space are explored in terms of their liturgical significance. Paul's anthropological association between this space and the **mind or *nous*** is investigated with further significance in the changes that takes place within the human mind at the lifting of the veil that separated the two sanctuary spaces.

The final space within the sanctuary building under investigation in this study, is the inner chamber or **Most Holy Place** - described as God's throne-room. The study examines this chamber, and the association of this important space with Paul's anthropological description of spirit as the human **heart or *kardia*** as the location of God's atoning grace, and the conscience for normative guidance in daily life and decision making.

The fulcrum of the study explores the ontological impact of the design alteration and reconfiguration of space when the veil was torn. Each of the sections in this chapter highlights theological aspects of ontology, anthropology, Christology, pneumatology, and eschatology. The Wilderness tabernacle is considered as a comprehensive sanctuary model, representative of all biblical sanctuary designs. The study approaches the exegesis of the Wilderness tabernacle methodically and systematically, following the exegetical hermeneutical spiral.

The hermeneutical spiral is applied in starting with the text, moving to the immediate and then the wider biblical and historical contexts, landing in the pastoral applications within the field of contemporary practical theology. Probing into the Biblical and historical contexts reveal the

¹³⁸ Cross-reference: 3.3 Sanctuary as a life-giving space; 3.3.2 Sanctuary as a life-changing space: Issues of identity; 4.3.3 The liturgy of sacrifice and the responsibility of freedom; 4.3.4 Mortality and the ontological effect of baptismal rebirth

¹³⁹ Cross-reference: 0 3.4 Sanctuary as a sensual space of hospitable *service (diakonia)*; Cross-reference: 4.3.5 Fellowship and belonging – in the Presence of the living Word 4.3.6 Charismatic lifestyle as Christian witness (*marturia*) 4.3.7 The fragrance of intimacy with God

meaning of Biblical metaphors which correspond with God-images and are helpful to clinical caregivers in understanding healing from a spiritual perspective. In this way hermeneutics facilitate the therapeutic journey towards healing and wholeness.

The hermeneutical investigation in the next section will explore the development of Biblical sanctuary concepts as they span across the Old and New Testaments, with historical and contemporary applications relevant to this research. For the purposes of this current research, the hermeneutical spiral begins with comprehensive scriptures in Exodus that describe the Wilderness tabernacle as a pattern, model, or prototype sanctuary.

3.2 The Wilderness sanctuary as a prototype

3.2.1 Sanctuary Design: From building to body

The aim of this research is the development of a theological anthropological framework for diagnosis in clinical pastoral practice. Theological anthropology is underpinned by the quest to understand what it means to be human in relationship with God. A theological anthropology therefore requires an appropriate understanding of both God and humans within the divine-human relationship.

Building as metaphoric ‘body’ for God

The previous chapter explored an epistemological knowing of God. The investigation revealed God’s fidelity and compassion. *Yahweh*’s characteristics of both faithfulness and compassion were clearly demonstrated through the liberation of Israel from oppression in Egypt and God’s tabernacling presence in Wilderness sanctuary during the Exodus. These same characteristics affirmed the nature of God in Christ’s salvific rescue and continued tabernacling in believers, by his Spirit. The Wilderness sanctuary was a type of embodiment for God’s tabernacling presence. The intention in this chapter is to examine the Wilderness sanctuary, to unfold the design and meaning of the spaces and activities within the Wilderness sanctuary in order to better understand the anthropological association of human bodies as a sanctuary for God’s presence.

Starting with the Wilderness tabernacle in the Exodus narrative seems to be an appropriate vantage point from which to investigate Biblical divine-human encounters. The tabernacle sanctuary in Exodus encompasses the full spectrum of symbols and metaphors for understanding divine-human interactions. For this reason, the Wilderness tabernacle can be called a prototype sanctuary or a ‘typical’ body for God. The examination of the Wilderness tabernacle creates the opportunity for

either glancing backwards towards the first garden sanctuary in Eden as described in Genesis or looking towards the garden-city-sanctuary in John's Revelation, which presents an eschatological cosmic sanctuary for God's glorious presence.

Earthly Biblical sanctuaries can be viewed as models of an actual heavenly reality. Beale (2004) proposes that earthly Biblical sanctuaries are microcosmic representations of the ultimate cosmic heavenly reality as described by John in the book of Revelation. Beale (2004) presents the Wilderness Tabernacle as a prototype of the heavenly sanctuary. The understanding of the cosmos as *Yahweh's* universal dwelling is encapsulated within the design of the earthly sanctuaries. The Wilderness tabernacle, as a model of the ultimate heavenly sanctuary, provides lengthy and intensely detailed descriptions of items which metaphorically and symbolically represent the cosmos as *Yahweh's* universal sanctuary and provides insight into the divine-human relationship.

As mentioned before, metaphorically speaking, the Wilderness Tabernacle can be described as a type of 'body for God' (Fretheim, 2010:315). Biblical Sanctuaries in general, and the Wilderness Tabernacle in particular, can be examined metaphorically as the embodiment of God's tabernacling presence. Metaphoric, theological, or symbolic interpretations of the physically constructed spaces of the Wilderness tabernacle can be derived from the conceptual design which Moses received from God (George, 2009:1-30). Biblical sanctuaries from Genesis to Revelation can be best examined from the generous descriptions and interpretations of the Wilderness tabernacle as prototype space for divine-human encounters. The sanctuary was the space in which humans experienced the glorious tabernacling presence of *Yahweh*.

Ancient Near Eastern context

Moses was given a sanctuary pattern for hosting the tabernacling presence of *Yahweh* in the Sinai Wilderness. Sanctuaries, designed as spaces for divine-human encounters, which fitted well into the Near Eastern contextual understanding of sanctuaries as residences for deities (Walton, 2013:1931). Temples, representing the cosmos, were built as residences for the deities where they could rest after having achieved stability following events of cosmic chaos (Walton 2013:1931). An approved image of the god had to be manufactured before the deity could take up residence in such a residence. After completing the manufacturing process rituals were performed, with accompanied incantations, for the deity to be transferred into the idol. In this manner the idol was enabled to function as a deity and could rest in the temple assigned to it (Walton, 2013:1940). Integrated comparative studies of ancient Near Eastern literature bring to light the minor detail for finer interpretation of differences that existed in that context between the sanctuaries built for

deities and that of *Yahweh* (Walton, 2013:590-622). It is clear that the design concepts of ancient Near Eastern sanctuaries emulated a cosmic model.

Moses was given a prototype - or otherwise described as a copy, pattern, model, or shadow of heavenly things - when he received the design of the Wilderness tabernacle and its furnishings from *Yahweh* (Exodus 25:9,40; Hebrews 8:5). Moses received this pattern in the context of ancient Near Eastern culture wherein Israel and their neighbours shared the ideology of temples modelling the cosmos as an archetypal temple (Beale, 2004:51; Walton, 2013:1931;2174). The garden of Eden, as a microcosmic template of a cosmic temple, harmonized with the Ancient Near Eastern sanctuary design featuring flowing water and a flourishing garden filled with life (Beale, 2004:124). Beale linked the cosmic perspectives of the Biblical sanctuaries, from Genesis to Revelation, by associating common cosmic features. Reflecting on John's vision in Revelation of a new heaven and a new earth in the form of a garden-like city sanctuary, Beale presented the cosmic symbolism of Biblical sanctuaries, beginning with the garden of Eden. Moses's Wilderness sanctuary is described as a pattern, or sample model, of the much awaited eschatological, cosmic temple of John's vision and is said to be encapsulating all the symbolism representative of the final everlasting temple as described in Revelation (Beale, 2004; Beale and Kim, 2014).

It is clear that the Wilderness tabernacle as a microcosm of the final cosmic temple can be viewed as a comprehensive model for the understanding of sanctuary concepts and symbolism (Beale, 2004; Beale and Kim, 2014). Beale interpreted the symbolism of each aspect of Biblical sanctuaries including: the tabernacling presence of God; the priesthood; the materials used; the spaces and orientation; objects and activities in each of the spaces, as well as the role of wisdom for life. With Moses's Wilderness tabernacle as the prototype sanctuary - representative of the archetype heavenly sanctuary - every detail of the building project was important and valuable for metaphorical interpretation.

3.2.2 Sanctuary building project

Materials matter

The sanctuary building project in the Wilderness was a far cry from Pharaoh's building project in Egypt. The freewill offerings and abundance of resources for the sanctuary building project was quite different from the forced slave labour and minimal resources in Egypt. The demandingness of the Egyptian building project was mirrored in Aaron's demand for items to build the golden calf during the apostasy (Hamilton, 2011:5297-5694). On the other hand, Moses's request for freewill donations towards the sanctuary project was met with such overwhelming generosity that

craftsmen had to restrain further donations (Exodus 36:5-7). These donations included precious metals and precious stones; blue, purple, and scarlet yarn and linen; acacia wood; durable leather; oil and spices for anointing oil and incense (Exodus 25:1-7; Exodus 35:4-9).

The articles donated by the people for the manufacture of the tabernacle can be considered in terms of their intrinsic, extrinsic, symbolic, and aesthetic values. Precious metals¹⁴⁰ and stones¹⁴¹ are biblically linked to the creation and adornment of sanctuary spaces and articles within the sanctuary. Precious metals and stones are described as being present in Eden, which is generally accepted the first sanctuary, but also present in Biblical accounts of the tabernacle, the temple, Ezekiel's temple, and the eschatological temple in Revelation. The canon provides many descriptions of jewellery made of precious materials for human adornment.

After mining, precious metals generally undergo a process of refining to eradicate impurities and purify the metals to a required grade. Intrinsic properties of the individual metals dictate the temperature required for purification. Intrinsic properties such as malleability and ductility also indicate appropriate use of the different metals. Gold, being the most malleable and ductile metal, can be stretched into very thin sheets and bent to create delicate shapes and forms. Bronze is a mix of various metals into a base of copper, creating better corrosion resistant qualities and heat tolerance. Bronze is therefore appropriate for sanctuary items that are exposed to the open air. Both gold and bronze are yellow in colour and fall in the middle of the visible colour spectrum¹⁴², positioned in a medium range electromagnetic frequency and wavelength. These qualities provide for protection against photosensitivity¹⁴³, which is the sensitivity to the electromagnetic photon emission of high frequency light such as ultra-violet light. The addition of silver improves protection against photosensitivity. With the bright sunshine in the courtyard and the glory of *Yahweh* in the tabernacle, these qualities may be more important than currently understood from a practical perspective. In addition to the above intrinsic qualities of the precious materials, the extrinsic aesthetics of the metals and stones add to their monetary and enjoyment value. The

¹⁴⁰ Jenson (1992:101-103) argues for the gradation of holiness, suggesting that the more valuable metals are used in closer proximity to the presence of God. Based on their physical properties and social significance these metals are used according to his principles of graded holiness. This interpretation can be considered a hierarchical structure.

¹⁴¹ <https://sciencestruck.com/list-of-precious-metals>

¹⁴² <https://sciencing.com/properties-visible-light-spectrum-8101926.html>

¹⁴³ <https://hal.archives-ouvertes.fr/tel-01274421/document> retrieved 5 January 2018

resultant costliness of these refined and beautifully crafted articles created opportunities for trade or ransom¹⁴⁴.

The entire tabernacle is marked by the creation of visual beauty (Beale, 2004:18-23). This is evident in the colourful designs and embroidery. The woman with specialized skills spun the plant and animal fibres into colourful yarns and wove fibres¹⁴⁵ into fine linen. Fine linen is likened to the righteous acts of the saints (Revelations 18). Skilled embroiderers worked appropriate designs from the blue, purple, and scarlet coloured yarn onto the fine white linen. Scarlet is likened to sin (Isaiah 18:1) and can perhaps be understood in terms of sacrifice associated with the colour of blood. These materials were used for the curtains but also for the priests' clothing. Blue and purple colours are found on the high frequency side of the visible light spectrum¹⁴⁶ and have the shortest wavelengths. This means that higher energy and more heat is emitted from these colours. Studies have proved that blue acts as a natural insect repellent¹⁴⁷ and purple is naturally anti-bacterial¹⁴⁸. Red light is on the low frequency end of the spectrum - with a greater wavelength and lower heat. These intrinsic properties as well as the aesthetic qualities of these colours have led to many symbolic interpretations but the value of physical properties of the materials are perhaps not fully understood. The properties of wood may be easier to interpret.

Acacia wood¹⁴⁹ displays decay-resistant properties and at times is called Shittim wood (Hamilton: 12648). This hardy wood is naturally anti-bacterial and antifungal, making it suitable for long-term use, ranging beyond 40 years. Acacia wood is used for the framework of the sanctuary and for most of the furniture. All the wood is overlaid with the appropriate precious metal as indicated in the tabernacle blueprint. Ram skins dyed red, and durable leather - possibly from a sea creature such as a dolphin or sea cow - were used as the outer layer of the tabernacle roof and by default had to be weatherproof. The weatherproof leather covering hid the beauty within the sanctuary.

Visual beauty was one aspect of the overall sensual¹⁵⁰ experience of the sanctuary. The concept 'presencing' describes life-changing encounters with God as a both a physical and spiritual sensual experience. The fragrance of oils, resins, and spices from the incense (Exodus 30:34-38) and

¹⁴⁴ The costliness and aesthetic value of any of these precious items pale in comparison to the refined, unblemished, sinless and precious blood of the Lamb of God by which a ransom was paid for humans, ensuring eternal life to those who believe in his faithfulness (1Peter 1:19-20; Revelation 5:9-10).

¹⁴⁵ Jenson 1992:104-105 argues for the gradation of holiness, suggesting that the highest grade of weave from the materials requires a greater level of skill and is used in closer proximity to the presence of God.

¹⁴⁶ <https://sciencing.com/properties-visible-light-spectrum-8101926.html>

¹⁴⁷ <https://www.zmescience.com/ecology/insects-light-13012014/>

¹⁴⁸ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5699711/>

¹⁴⁹ <https://www.reference.com/home-garden/characteristics-acacia-wood-79a92e9771b8b3c5>

¹⁵⁰ See Louw's description of the *Hagia Sophia* in his book *Icons* p127, 137-139

anointing oil (Exodus 30:22-33) added to the overall sensuality of the sanctuary atmosphere. It is interesting that all of the sanctuary materials became useful for service by means of ‘suffering’. The pressed olive oil used for the lamps and for the anointing oil was brought by the leaders, as were the spices for the anointing oil and the incense. The recipes for the anointing oil and the incense provided a sacred mix of each, not for personal use or blending. To obtain oil from olives, the olives have to be ‘injured’ by a pressing method to tear the flesh and expose the oil. The paste is mixed and then separated from the rest of the olive components. Quality spices were added for the making of the anointing oil. Myrrh and cassia would each contribute a third of the total of spices with equal amounts of fragrant cinnamon and calamus making up the final third. Some of the healing properties of these fragrant spices are documented in scientific research and include anti-bacterial, anti-fungal, anti-inflammatory, antioxidant and many other benefits. Myrrh for the anointing oil, and most of the ingredients for the fragrant incense, are gum resins¹⁵¹. Gum resins are harvested from ‘injuries’ in trees that produce protective chemical substances. The healing properties of gum resins and the practical use in industry is well documented (Van Vuuren, Kamatou & Viljoen, 2010: 686-691; Grbića, Unkovića, Dimkića, et al. 2018:1-14). The sanctuary space was designed for divine-human interaction aimed at the healing of life. The significance of the materials and the design for the sanctuary are captivating.

The lengthy and intensely detailed descriptions of the Wilderness sanctuary construct fascinated George (2009), who was interested in the way the Wilderness sanctuary design facilitated divine-human encounters. The organization of the tabernacle space had an inherent social sense by which the Israelites understood the logistics of their relationship with God and their community (George, 2009:8). The configuration and arrangement of the tabernacle areas provided a space for specific activities and functions that facilitated divine-human interaction (George, 2009:56)

Historically, the design of sanctuaries in the Ancient Near East supported the facilitation of the divine-human relationship. In near eastern minds, sanctuaries represented an archetypal cosmic temple which existed as microcosmic models in themselves (Walton, 2013:123). The design of the biblical sanctuaries reflected the same cosmic perspective. Biblical sanctuaries had an outer court which represented the corporeal world inhabited by humanity. The antechamber to the inner chamber represented the visible heavens with its visible light sources and an inner chamber represented the invisible heavens where the presence of *Yahweh* dwelled (Beale & Kim 2014:52).

¹⁵¹ An article published by the Food and Agriculture Organization of the United Nations entitled: *Gums, resins and latexes of plant origin* can be viewed at the following online website: <http://www.fao.org/3/a-v9236e.pdf>

The physical space created by the structure of the tabernacle was purposed for encounter with *Yahweh* (Exodus 25:8). The tabernacle space found its symbolic meaning only when this purpose was fulfilled by means of the physical presence of *Yahweh* in the form of a visible cloud and his glory. The cloud and the glory meant that *Yahweh* was present and marked the sanctuary as a sacred and holy space (George, 2009:3). In essence it was the presence and occupation of *Yahweh* which brought theological and symbolic meaning to the tabernacle space, rather than the conceptual or physically configured space which served to facilitate the appropriate approach for divine-human interaction (George, 2009:3).

Space and place

The approach towards *Yahweh* was described from an embodied perspective as if walking through the tabernacle. Each space required negotiation of entry through an enclosed entrance. The objects placed in each space indicated engagement in spatial practices before entry into the next space was possible. Movement through the tabernacle space took place in accordance with the East-West spatial orientation and required rite of passage (George, 2009:111-128¹⁵²). The entry to the tabernacle was oriented from east to west through the entrance curtain into the courtyard; through the tent entrance curtain into the Holy Place; through the curtain veiling entrance into the Most Holy Place. The curtains that created gateways for entry through the courtyard and into the tabernacle tent were skilfully embroidered. The curtain veil, separating the Holy Place and the Most Holy place, was different due to cherubim woven into the curtain design.

The tabernacle tent had to face east and be placed towards the western end within the courtyard space (George, 2009:79-85). Each of the areas created by curtain boundaries had its own covered entrance. The tent boundaries delineated the orientation of the objects placed within each space for the enablement of specific social practices (George, 2009:86).

The spatial orientation of the tabernacle, and the associated social practices, impacted the orientation of the community encamped around the tabernacle complex. The ordered cardinal orientation of the tabernacle complex and the surrounding encampment undergirded the self-understanding of the community and their positioning within the cosmos. The visible presence and glory of *Yahweh* in their midst was important to their sense of identity as a people in covenantal

¹⁵² George (2009:192) "Many scholars have attempted to make sense of the various sanctuary spaces through systems of classification or taxonomy using holiness or social status as the standard". George found these hierarchical taxonomies inadequate, as the next paragraph indicates (George 2009:111;128). "The absence of social hierarchy in the tabernacle narrative created an egalitarian social perspective and the approach to *Yahweh* was horizontally directed spatially".

relationship with a near and present God (George, 2009:82). The presence of God was facilitated by the sanctuary structure which can be conceptualized as a type of ‘material body for God’ (Fretheim, 2010:315). A change in the structure of the sanctuary changed the configuration and meaning of the space as well as impacting the identity of the people in relationship to God.

The sanctuary, as a bodily dwelling place for God, hosted the glorious presence of *Yahweh*. The design of the sanctuary facilitated the approach to God. It therefore stands to reason that access to God would be affected in response to a structural change such as the removal of the curtain veil. If the design and structure of the sanctuary is seen as a type of corporeal embodiment, it is expected that any change in the design and structure would have anthropological effect. The investigation into the impact of a structural change, requires halting a moment in reflecting on the history and development of such a structure. Biblically the Garden of Eden was the first sanctuary which speaks of alteration of spatial orientation and design.

Scholars acknowledge Eden as the first earthly sanctuary where God communed with humans (Walton, 2013:124; Beale, 2004:44-58)¹⁵³. The spatial orientation of the garden of Eden in Genesis is described as situated ‘in the east’ and the significant trees were ‘in the middle’ of the garden. There were many trees in the spatial configuration of the garden of Eden, but the significant trees were placed in the middle of the garden. These were the tree of life and the tree of knowledge of good and evil. There were no restrictions on eating from the tree of life¹⁵⁴. The command not to eat from the tree of knowledge¹⁵⁵ of good and evil came with the clear warning of impending death - if disobeyed. The breaking of the command brought about a boundary within the garden that had not existed prior to human disobedience¹⁵⁶.

As a result of disobedience, a boundary was activated as mighty cherubim were stationed to the east of the Garden of Eden with a flaming sword guarding the way to the tree of life. Continued access to the tree of life would have ensured eternal life. Blocked access to the tree of life assured death. The positioning of the cherubim in the garden was purposed as protective measure to guard access to the tree of life. The guarded access altered the spatial orientation of Eden and the banishment of humans from the garden changed their proximity to the presence of God (Genesis 3:1-24).

¹⁵³ Ezekiel 28:18 Ezekiel perhaps gave the most explicit connection with Eden as a sanctuary.

¹⁵⁴ Cross-reference: p.107 Tasting the goodness

¹⁵⁵ Cross-reference: p.114 Fruitful wisdom

¹⁵⁶ Genesis 3:24 After he drove the man out, he placed on the east side[e] of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

Guarded access to *Yahweh* was inherent in the designs of built sanctuaries in the history of Israel. Cherubim were woven into the curtain veil symbolizing the protected access to *Yahweh* with assured death following inappropriate access. Following the 'East-West' sanctuary orientation, it seems significant that the cherubim woven inner curtain was located on the eastern side of the Most Holy Place where *Yahweh* dwelled and met with Israel from behind the veil. The change in the spatial configuration of the sanctuary structure, which historically happened at Christ's death, is of cosmic significance in terms of the proximity and accessibility to God's immediate presence.

Much like the book of Exodus, the book of Hebrews presents the tabernacle story in terms of a cosmic spatial orientation but with focus on the specific event that changed the building sanctuary design. It seems significant that, by all indications, the veil that hid God's immediate presence was the curtain veil¹⁵⁷ torn at Christ's death, opening a new and living way into the presence of God for believers as presented by the author of the book of Hebrews (Hebrews 10:20).

According to the author of Hebrews, the spatial imagery of the earthly tent pointed to an unfathomable heavenly sanctuary¹⁵⁸. The tabernacle as a dwelling place for God on earth was representative of the true heavenly temple (Hebrews 8:2¹⁵⁹). The spatial orientation presented by the author of Hebrews is both earthly and heavenly. The earthly tabernacle had been made by human hands as a shadow or copy of the heavenly tabernacle, which was not made by human hands (Hebrews 9:11¹⁶⁰). The spatial imagery in Hebrews reflect the cosmic understanding in the design of all biblical sanctuaries with earth represented as the courtyard, the Holy place as expressive of the visible skies, and the Most Holy Place signifying the unseen heavens where God resides. According to Hebrews, Jesus had to pass from earth, through the heavens (Hebrews 4:14¹⁶¹) to enter heaven itself (Hebrews 9:24¹⁶²) for the restoration of human access to *Yahweh* (Schreiner, 2015:45). As a clear physical sign, the division between the Holy place and the Most Holy place was torn open at Jesus's death.

¹⁵⁷ Cross-reference: 3.2.3 The cosmic impact of re-configuration sanctuary space; 4.3.2 Sanctuary design alteration

¹⁵⁸ Mackie, S.D. (2011). Heavenly Sanctuary mysticism in the epistle to the Hebrews. *The Journal of Theological Studies*, NS, Vol 62, Pt 1, April 2011

¹⁵⁹ Hebrews 8:1-2 ¹ Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, ² and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being.

¹⁶⁰ Hebrews 9:11 ¹¹ But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.

¹⁶¹ Hebrews 4:14 ¹⁴ Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess.

¹⁶² Hebrews 9:24 ²⁴ For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

The sanctuary veil that obstructed and limited entry to the Most Holy Place was torn physically to signify a cosmic event by which access to *Yahweh's* heavenly throne-room was opened. This cosmic event was accompanied by darkness across the land and a mighty earthquake that opened graves and brought people back to life (Matthew 27:45-52; Mark 15:33-41; Luke 23:44-49; John 19:28-37). The tearing of the veil signified a shift that shook the cosmos and changed access to God.

Re-opened access to God's presence had been secured through the tearing of Jesus's flesh (Schreiner, 2015:316). The author of Hebrews signified an anthropological link between the tearing of the veil and the flesh of Jesus (Hebrews 10:20¹⁶³). The cosmic impact of the tearing of Christ's flesh indicated anthropological and ontological influences on humanity.

3.2.3 The cosmic impact of re-configuration sanctuary space

Unveiled significance

The change in the spatial structure of the sanctuary through the tearing of the veil at the death of Jesus was a significant cosmic event that still yields powerful influence over the daily lives of those who have access to God through the removal of the veil from their hearts. Paul clarified the concept of the removal of the veil for believers and the resultant impact of becoming Spirit filled. Only through believing in Christ could the veil be lifted from hearts, to open minds for understanding (2 Corinthians 3:12-16; 2 Corinthians 4:2-4) and for God to take up residence by God's Spirit. The veiled understanding and knowledge of God under the Old Covenant had given way to a transformed perspective and new awareness of God under the New Covenant (Dunn, 2006:318-319). According to Paul, the lifting of the veil off human hearts inaugurated a transformed understanding of God until his return when there will be full understanding.

Paul clearly embraced an eschatological 'already-but-not yet' understanding of the presence of God (2 Corinthians 5:1-9), but he also embraced the practical implications in terms of renewed access to God through the tearing of the veil. The removal of the veil ensured the experience of the Lord's glory, evidenced by the transformation of believers into his glorious image (2

¹⁶³ Hebrews 10:19-22 ¹⁹ Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, ²⁰ by a new and living way opened for us through the curtain, that is, his body, ²¹ and since we have a great priest over the house of God, ²² let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Corinthians 3:18). According to Paul the human body has become the sanctuary in which God's presence resides, introducing an overarching pneumatological theme.

Access to God's glorious presence had life and death implications according to Paul. To make his point, Paul reverted to the sanctuary of Eden and the introduction of death through Adam's disobedience (Dunn, 2006:83). Without access to the tree of life, death ensued, clearly signifying an ontological impact. The epochal transition from death through the first Adam, and to life through Jesus as the last Adam, had both anthropological and ontological¹⁶⁴ effects.

The spatial shift in the sanctuary design reflected a 'new creation' with full access to the presence of God. The separated distance in the divine-human relationship had been restored - bringing God and believers into close spatial proximity through the indwelling presence of God in human bodies. The invitation for believers to enter into the presence of God is associated with words such as confidence, courage, boldness, joy, and eschatological hope (Schreiner, 2015:272-336).

Eschatological hope awaits the consummation of the new creation, a new and permanent homeland, or a future garden city (Schreiner, 2015:75). The future garden city, or the heavenly Jerusalem, would fully realize access to God's presence, indwelling the entire cosmos as the true space from which all the earthly sanctuaries derived their conceptual designs. The earthly sanctuaries were designed to reflect the cosmos as the sanctuary of God, awaiting a time when God would permanently fill all of creation with his glory and presence. Beale (2004) concluded that eschatologically, the new creation and the heavenly Jerusalem are in fact the true tabernacle of God to which Hebrews and Revelation attested (Beale, 2004:1-4).

Once again, it is worth reiterating that the description of this cosmic eschatological sanctuary encompasses the reality from which the symbolism in the earthly sanctuaries derived their meaning. Earthly sanctuaries were microcosms of the entire creation (Beale, 2004:4-5) and Eden was the paradisiacal archetype of the true reality (Beale, 2004:4-5). The disobedience that brought veiled access to God in the earthly sanctuaries was overcome by the obedience of Christ and the resultant tearing of the veil¹⁶⁵. The anthropological impact of veiled separation from God and

¹⁶⁴ Not acknowledging the ontological impact of sin on humanity would confuse the understanding of the ontological impact of salvation. In this instance the opinion of the researcher is in opposition to the view expressed by Birch, et al. 2005:45. Death's entrance and exit relate to matters of mortality and immortality indicating an ontological essence.

¹⁶⁵ Beale (Beale, 2004:368) stated that the veil is only lifted for believers once they die and are resurrected at the end of the age. Beale's interpretation of the impact of the tearing of the veil on believers seems short-sighted. This interpretation stands in contrast to the book of Hebrews, as well as the epistles, which clarified the significance of the tearing of the veil for believers and brought it into immediate as well as already-but-not-yet eschatological context (Hebrews 10:19-25; 2 Corinthians 3:12-16).

unveiled access to God is described by Paul as a shift from *psychikos* to *pneumatikon* (Dunn, 2006:76).

From *psychikos* to *pneumatikon*¹⁶⁶

Paul's anthropological description for embodied souls with veiled separation from God, and Spirit-filled embodied souls with unveiled access to God's presence, are found in the terms *psychē* and *pneuma*. The first Adam became a living being when God breathed the breath of life into his nostrils (Genesis 2:7). The structure of Adam's embodiment, made from the soil of the earth, was vitalized by God's breath to become a living soul or soulish (*psychikos*). Greek partitive anthropology reduced the understanding of the term *psychē* to the aspect of a person which is separated from the body at death to live on as an immortal soul. The Greek interpretation of word *psychē* has confused the understanding of the first Adam's vitality and existence. The Hebrew understanding of *psychē* is based on the word *nephesh* (Genesis 2:7) ¹⁶⁷ which designates the vitality of the entire person as a living, breathing human being (Dunn, 2006:76).

According to Paul the vitality of living beings was limited to the present natural and physical bodily existence as *psychikos* was unable to comprehend the things of the *pneuma* (spirit or Spirit). The last Adam's resurrected body was spiritual (*pneumatikon*) introducing an eschatological, new creational mankind (Dunn, 2006:241; 1 Corinthians 15:21-22, 45, 49) ¹⁶⁸. The impact of salvation and the shift from being embodied souls to being Spirit-filled embodied souls through the tearing of the veil and the infilling of the Spirit, can best be demonstrated in the following sanctuary framework. The symbolism represented in the diagram will be unfolded in later sections.

¹⁶⁶ Cross-reference: p.148 From *Psychikos* to *Pneumatikon*

¹⁶⁷ Genesis 2:7 ⁷ Then the LORD God formed a man^[a] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

¹⁶⁸ 1 Corinthians 15:21-22; 45; 49 ²¹ For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive.... ⁴⁵ So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit... ⁴⁹ And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.

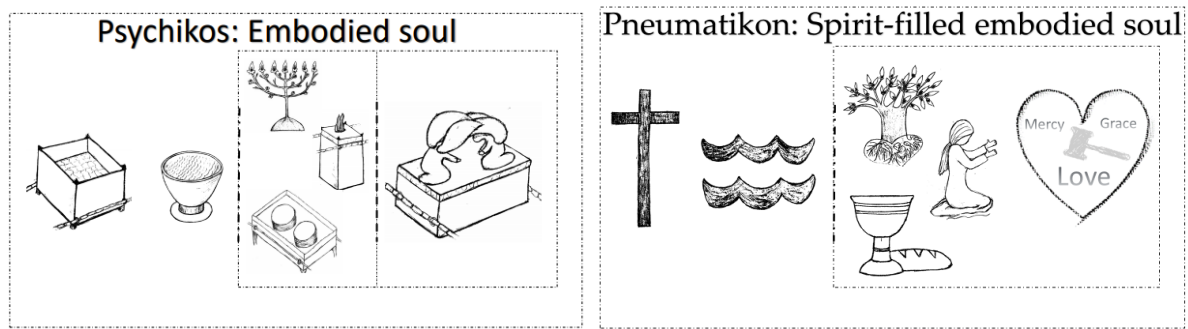


Figure 3:1 From *psychikos* to *pneumatikon*

Whether humans are understood as embodied souls or Spirit-filled embodied souls, the terms reflect Paul's Jewish understanding of humans as whole, not as partitive beings. Paul straddled the divide between Jewish and Hellenistic perspectives on humans. Paul managed to integrate the Greek partitive view of humans into a one-ness of being, more suited to a Jewish conception of humans (Dunn, 2006:54).

The integration of Paul's anthropological terms stretched concepts across a spectrum of meaning, requiring a brief stop at each intersection to investigate the links between the terms. The concepts of *psyche* and *pneuma*, discussed in this section, join the other naturally grouped anthropological terms used by Paul. These terms include the concepts of *sōma* and *sarx* which reflect the embodiment of the soul, as well as the concepts *nous* and *kardia* reflecting the mind and heart, reiterating the ensoulment of the body. Greek thinking assigned the highest value to the *nous* (mind), which varies significantly from the importance assigned to the indwelling Spirit in union with the human spirit, considered as the most essential anthropological human dimension in Jewish thinking (Dunn, 2006:76; 1 Corinthians 6:17¹⁶⁹).

For Paul, the Spirit was an experienced reality, and vital for responsible Christian living within freedom from the law (Dunn, 2006:427). Liberation from the demands of the law was accomplished at great cost. The law demanded ongoing sacrifice of the animals whose lifeblood was offered to atone for the sins committed by the Israelites. Due to life being 'in the blood', atonement for the sin could be made by the blood. Life was granted at the cost of the sacrificed life (Birch, et al. 2005:156), which is why it becomes necessary to look at the sanctuary as a sacrificial space.

¹⁶⁹ 1 Corinthians 6:17 ¹⁷ But whoever is united with the Lord is one with him in spirit.

3.3 Sanctuary as a life-giving space

3.3.1 Sanctuary as a sacrificial space¹⁷⁰

Death unto life

In ancient near Eastern understanding, the courtyard represented the material or corporeal world. The courtyard embodied the sanctuary tent yet was simultaneously incorporated in the surrounding physical environment. In other words, the visible courtyard embraced the enclosed tent, yet touched the external environment - serving as a connection between the inner and outer contextual environments. The extreme desert conditions necessitated the courtyard furniture built to withstand the harsh desert conditions whilst serving its purpose of addressing sin.

The concept of sin is strongly associated with sacrifice in sanctuary terminology. The first article of furniture in the courtyard of the tabernacle complex was the altar of sacrifice. Sacrificial rituals were implemented as a means of grace for the forgiveness of sin and subsequent relational reconciliation (Birch, et al. 2005:155). The sacrifice offered in faith by the worshipper represented a grateful response to God for life-giving forgiveness and restoration of the divine-human relationship (Birch, et al. 2005:156). The interpretation of sanctuary sacrifice intricacies is not as certain as theologians would prefer, but the book of Exodus and Leviticus offer biblical descriptions that guide the hermeneutic efforts (Birch, et al. 2005:155). The Exodus sanctuary presents the courtyard as the sacrificial space for dealing with sin. The courtyard furniture was designed to address sin for life-giving restoration of divine-human relationship. Sin was atoned by the blood offering, sacrificed at the bronze altar.

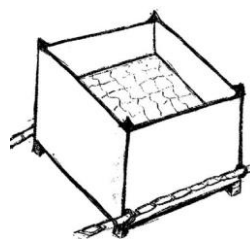


Figure 3:2 Bronze altar

The square bronze altar¹⁷¹ for burnt offerings was located in the courtyard space of the tabernacle complex. The hollow acacia-wood boards and rings for carrying the mobile altar were overlaid

¹⁷⁰ Cross-reference: 4.3.3 The liturgy of sacrifice and the responsibility of freedom

¹⁷¹ Exodus 27:1-8; Exodus 38:1-7

with bronze. The hollow wood was lighter to carry and facilitated the mobility of the altar (Hamilton 2011:13190). The bronze altar overlay formed four horns at each corner. The corrosion resistant quality of the bronze overlay protected the altar in the open courtyard as it was exposed to corrosive environmental stressors. The altar and its utensil were designed for burning offerings. The burnt, grain, fellowship, sin, and guilt offerings, each had a unique procedure and meaning. There were specific offerings described for the consecration of the tabernacle, the priests, and the people. Apart from the daily offerings (Exodus 29:38-46) and once-off offerings for the ordination and consecration of priests (Exodus 29:1-37) on the bronze altar, the high priest had to offer annual sacrifices on the day of Atonement (Leviticus 16).

On the day of Atonement, the annual sacrifice ritual was different from the other offerings. The comprehensive ritual included both sin- and burnt-offerings for the consecration of the tabernacle, the high priest, and the community. Furthermore, it was to be offered by the high priest alone and presented on the only occasion when access to the Most Holy Place was granted. Entry into the Most Holy Place was dramatic and life-threatening. Incense was burned as the high priest entered through the inner curtain. The blood from the sin offering was sprinkled on the atonement cover for personal, familial and community purification. After the sin of the whole community was atoned for, a second goat was sent into the desert with the sins of the community transferred to the goat by the laying on of the high priest's hands. The goat was then taken into the desert by an appointed person. The animals for the sin offerings had to be burnt outside the camp. The Day of Atonement was celebrated as a Sabbath day of rest. Washing rituals punctuated these ceremonies for all involved and finally burnt offerings were sacrificed for purification of the community, making them 'right with the Lord' (Leviticus 16:24).

Due to the individual and corporate impact of sin, the Atonement ritual was aimed at cleansing the tabernacle space and the people (Birch, et al. 2005:135). Atonement had the forgiveness of sin as its objective and should not be interpreted as divine appeasement (Birch, et al. 2005:156). In other words, the animal was not being punished, but the sacrifice could be viewed as a 'saving event' (Birch, et al. 2005:156). The community may have provided the sacrifice, but the life in the blood was provided by God (Birch, et al. 2005:156). Life had to be offered sacrificially on behalf of the sinner. The sacrificial death was offered unto life. The sacrifice was brought as a physical sign of faith by the one bringing the offering; but the life in the blood was the gift from God that worked forgiveness for the restoration and healing of people in relationship to God and one another (Birch, et al. 2005:156).



Figure 3:3 Cross

Sacrificial metaphors can analogously be applied to Christ's role in the restoration of the divine-human relationship. Paul used sacrificial imagery in reference to Christ's death and resurrection (Dunn, 2006:217). Death was intrinsic to sacrifice in terms the shedding of blood. A life had to be offered for the life of the sinner. The significance of Christ's death was associated with the sin offering as a cultic sacrifice for atonement (Dunn, 2006:212). Atonement was for the removal of sin by wiping it out and purifying the person or object (Dunn, 2006:214). The sin which provoked God's wrath was removed through the willing sacrifice of the life-giving blood of Christ (Dunn, 2006:214). The sacrificial imagery did not suggest a punishment in order to appease the wrath of God; but rather to endorse the concept of removal of sin through the life that was offered (Dunn, 2006:214). God could graciously withhold the due punishment in accordance with his covenantal obligation by means of the life that was offered (Dunn, 2006:215).

Christ's life, given as a sin offering, fulfilled the legal requirements for the removal of sin. The law required an unblemished sacrifice as well as a scapegoat (Leviticus 16). The unblemished Christ offered his sinless blood, and as scapegoat took on the sins of mankind. *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God* (2 Corinthians 5:21). The purpose of the sin offering was the removal of sin so that the sinner could be forgiven (Dunn, 2006:219). The blood of the sin offering on the Day of Atonement was the important element that made the expiation, as life is contained within the blood. The justice of God was demonstrated through God's offering of Christ as a sacrifice of atonement through the shedding of his blood. Those who put their faith in the faithfulness of God would be justified by God. In God's righteousness God could justify those who accept by faith that they are atoned through the shed blood of Christ at the cross (Romans 3:25-26)¹⁷².

¹⁷² Romans 3:25-26 ²⁵ God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—²⁶ he did it to demonstrate his righteousness at the present time, to be just and the one who justifies those who have faith in Jesus.

***Sōma* and *sarx*: Embodied corporeality and mortality**

Metaphorically, the cross is interpreted as the altar of sacrifice by which believers are atoned and made right with God. Paul's suggestion of believers offering their bodies as living sacrifices¹⁷³ did not call for a physical blood sacrifice, but Paul used cultic language to call for a spiritual worship that was more than just a ritual performance. The assumption is that Paul was calling for the sanctification of daily corporeal relationships. Christians, as embodied sanctuaries, were to extend sanctification into the wider spectrum of relational interactions in the world. (Dunn, 2006:544). By faith believers acknowledge and accept the atonement by the shed blood of Christ and in gratitude offer their bodies as 'living sacrifices' in daily service. Christ's sacrifice at the cross, as a metaphorical sanctuary altar, purified sinners by dealing with sin in sinful flesh. Sin in sinful flesh was condemned, suggesting an anthropological orientation to the location of sin in humans (Romans 8:1-4)¹⁷⁴.

The purification from sin was a courtyard matter in the building sanctuary, and a corporeal matter in terms of the human body. In ancient Near Eastern understanding of sanctuary designs, the sanctuary courtyard was associated with the corporeal or material world in which we live. Analogously, human embodiment can be viewed as the sanctuary courtyard where sin is addressed. This assumption is based on Paul's anthropological terminology.

One of the most important terms used by Paul is the word *sōma* representing human embodiment (Dunn, 2006:56). *Sōma* is associated with the physical and material aspects of humanity. People relate and interact socially in a physical and material environment by means of *sōma* (Dunn, 2006:56). The Greek understanding of the word *sōma* immediately brings to mind a corpse separated – a body which is separated from the soul at death (Dunn, 2006:56). Even though there was no direct equivalent for the word *sōma* in Hebrew, the Jewish understanding naturally interprets the meaning to that of an embodied soul. Jewish interpretation does not separate human being into parts but understands the embodiment as soulful. The Greek mind envisions a separation of body and soul at death, resulting in a partitive interpretation of the word *sōma*. The Jewish understanding never takes a partitive view on embodied souls, and even though there is no direct

¹⁷³ Romans 12:1-2 ¹Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. ²Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

¹⁷⁴ Romans 8:1-4 ¹Therefore, there is now no condemnation for those who are in Christ Jesus, ²because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. ³For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, ⁴in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.

Hebrew equivalent for the word *sōma*, Paul applies the Hebrew understanding to the anthropological terms. Paul understands embodiment as soulful.

The corporeality of *sōma*, or the soulful embodiment of being human, meant more than a physical body to Paul (Dunn, 2006:56). According to Paul, soulful embodiment brings humans together into a ‘body corporate’ by which social interactions encapsulate corporate meaning and impact (Dunn, 2006:57). This perspective immediately brings about a sense of corporate and ecological responsibility, and accountability, in daily living (Dunn, 2006:57). Paul reminded the believers that their bodily interactions reflected ‘the quality and character of their commitment and discipleship’ (Dunn, 2006:58). This indicated the need for the ‘daily sacrifice of the body’ (Romans 12:1) for wholesome corporate living (Dunn, 2006:58). This commitment harmonized with Israel’s dedication to their cultic sacrifice and embodied relationships even though it did not require an actual blood sacrifice but rather the giving of oneself for kingdom purposes (Dunn, 2006:58).

What impacted the quality and character of the social commitment as reflected in the daily lives of believers, was the presence of the indwelling Spirit. The mortality and physicality of human embodiment - patterned after Adam - required a transformation into a spiritual embodiment - patterned after the resurrection body of Christ - the last Adam (Dunn, 2006:60). Christian physical embodiment under the influence of the Spirit means that material embodiment is surrendered to a spiritual corporeality, until the *Parousia* when bodies will be transformed into spiritual embodiment. The soul does not need to escape from the body due to the weakness and mortality of soulish bodies as in Greek thinking, but eagerly anticipates the redemption into transformed spiritual embodiment at the *Parousia*, adding an eschatological and immortal dimension to the interpretation of *sōma* (Dunn, 2006:60).

Strongly associated to *sōma* in Paul’s anthropology, is the term *sarx*. As with *sōma*, *sarx* relates to human physicality but due to its perishability and mortality, *sarx* does not enjoy the same eternal redemptive properties as *sōma* (Dunn, 2006:64;159). *Sarx*, translated as flesh, was presented by Paul as the location of sin within operating in opposition and hostility to God’s Spirit or *pneuma* (Dunn, 2006:64). According to Paul, fleshly thoughts bring about death, whereas the thoughts of the life-giving Spirit establishes peace (Romans 8:6). The vices produced through fleshly thinking are in direct contrast to the fruit of the Spirit (Romans 5:16-23). There clearly is a difference between the two lifestyles, that of the flesh (*kata sarka*) as opposed to that of the Spirit (*kata pneuma*) (Dunn, 2006:65). Paul clarified the fleshly concepts by distinguishing between a life lived

in accordance with the flesh (*kata sarka* or being of the world) which is a life hostile to the Spirit, and a life lived in the flesh (*en sarki* or being in the world) which denoted our human existence (Dunn, 2006:68-71).

In terms of being in the world, Paul was concerned that the Jews had put their confidence in their fleshly national identity as the circumcised people of God (Dunn, 2006:69). If physical circumcision in relationship with Abraham was creating erroneous confidence in the flesh, the Jews had missed the point of a spiritual circumcision of the heart by which a new spiritual family was formed through faith (Dunn, 2006:65; Rom.2:28). Paul linked both the circumcision of the heart and the tearing of the veil to conversion into the Spirit (Dunn, 2006:421-422).

The book of Hebrews associated the tearing of the veil with Christ's flesh which opened the way for believers into God's immediate presence as participants of the new creation (Hebrews 10:20). Due to the weakness of sinful flesh, this new life was unattainable under the law (Dunn, 2006:202). Only Christ could deal with sin in sinful flesh and opened the way for life in the Spirit (Romans 8:1-13)¹⁷⁵.

¹⁷⁵ Romans 8:1-13 ¹Therefore, there is now no condemnation for those who are in Christ Jesus, ² because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. ³ For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, ⁴ in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit. ⁵ Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. ⁶ The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. ⁷ The mind governed by the flesh is hostile to God; it does not submit to God's law, nor can it do so. ⁸ Those who are in the realm of the flesh cannot please God. ⁹ You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. ¹⁰ But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. ¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you. ¹² Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it. ¹³ For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

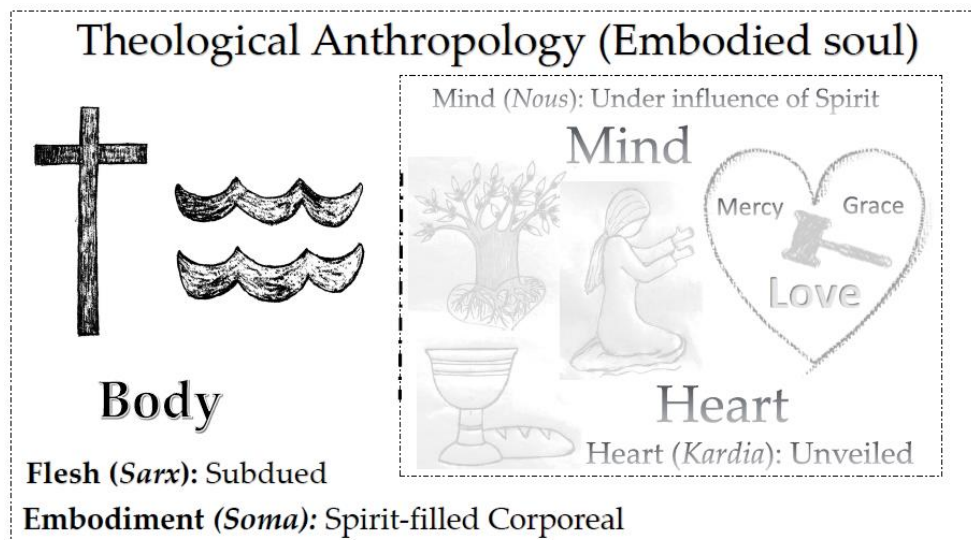


Figure 3:4 Embodied soul: Flesh (*sarx*) subdued and Spirit filled body (*soma*)

For Christ to deal with sin, it was necessary for him to have come in the likeness of humans (Dunn, 2006:203; Philippians 2:6-8). Paul's Adam Christology described Christ as a human representative in the same physical make-up as the first Adam, with the same inclination and capacity for sin in his flesh, without ever having surrendered to it (Dunn, 2006:203). In solidarity with Adam as representative of all mankind, Christ's death overcame the power of sin and death by destroying sin in sinful flesh and made eternal life possible through his resurrection (Dunn, 2006:203). With the power of sin defeated, human hearts and human minds can be transformed in accordance with their status as new creatures. Through the gift of the Spirit the conversion experience brings believers into shared fellowship with Christ (Dunn, 2006:424). Through the gift of the Spirit, believers' eyes are opened for understanding and they are equipped for worshipful service as deacons and witnesses of his light (Dunn, 2006:439).

3.3.2 Sanctuary as a life-changing space: Issues of identity

From person to priest

The daily service of the priests in the Wilderness sanctuary was initiated by ordination¹⁷⁶. During the ordination process the priests were consecrated and changed from being a person to being a priest. The ordination ritual was centred around the bronze basin in the courtyard, where Levites were washed, clothed, and anointed for service. The bronze basin was filled with water for the

¹⁷⁶ Exodus 40:12-15 ¹² "Bring Aaron and his sons to the entrance to the tent of meeting and wash them with water. ¹³ Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest. ¹⁴ Bring his sons and dress them in tunics. ¹⁵ Anoint them just as you anointed their father, so they may serve me as priests. Their anointing will be to a priesthood that will continue throughout their generations."

purpose of priestly washing. Apart from the daily cleansing of hands and feet for service, the priests had to be fully immersed in the water on the day of their ordination as priests (Hamilton 2011:13828)¹⁷⁷. The ceremony required washing by full immersion; being clothed in priestly attire; and being endowed supernaturally for service with sacred anointing oil (Hamilton 2011:13831).



Figure 3:5 Bronze Basin

The concepts of washing, being clothed, being anointed, and being sealed were all part of ‘Paul’s allusions to baptism’ (Dunn, 2006:443). The concepts of washing, being clothed, being anointed, and being sealed were as intrinsic to priestly ordination as they are for Christians in the preparation for service in Christ by the power of the Spirit (Exodus 29:1-46). Without alluding directly to the similarities, the ritual of priestly ordination comfortably aligned analogously with Dunn’s view of baptism as a ‘concertina’ concept (Dunn, 2006:445). The concept of baptism as a change that affects personal identity was also alluded to in terms of Israel as a nation.

Paul referred to the Exodus passage through the Re(e)d sea as a type of national baptism when Israel was birthed as a nation (1 Corinthians 10). Baptism is understood as passing through the waters into new life (Birch, et al. 2005:119). The Exodus story of the presence of God amongst the people, after passing through the sea, has been understood by Christians as analogous to the death and resurrection of Christ and the indwelling presence of the Spirit at Pentecost (Birch, et al. 2005:119). The Exodus narrative of Israel’s redemption as a community through the sea to new life inspired many of the Psalms (Psalms 33; 72; 136). As expressed by the Psalms, the Exodus salvation was a liberation as well as a re-creation by a caring Creator worthy of being celebrated (Birch, et al. 2005:114-119).

¹⁷⁷ Hamilton 2011: Location 13829: “Exod. 29:4 and Lev. 8:6 use “wash[ed] in” (*rāḥaṣ bē*) suggests that this is no mere light sprinkling of water, but more like what today we would call “total immersion.” And probably this will be done somewhere in the outer courtyard”. Hamilton 2011: Location 14160: “Exod. 30:20. When “wash (with) water” occurs without a preposition on “water,” as here (*yirḥāṣû-mayim*), then the phrase refers to washing only part of one’s body. When the preposition *bē* occurs with “water” (*rāḥaṣ bammayim*), then the phrase refers to a washing of one’s entire body, an immersion (e.g., Leviticus 8:6; 14:9; 16:4, 24, 26, 28; 22:6; Numbers 19:7, 8)”.

The Exodus pattern of salvation to new life pointed to Jesus's death and resurrection and the infilling of the Spirit. Themes of new life emerging from chaotic waters were embedded in the diverse biblical contexts such as Creation and Noah's flood (Birch, et al. 2005:39-58). These stories served to reflect God's ongoing covenantal commitment to humans and his power to create and re-create for the benefit of his creation. God has continuously invited human co-operation in achieving God's creative purposes. Paul applied temple and ordination terminology to Christian participation in God's creative purposes with Christ through the Spirit.

From person to royal priest (new creature)

Paul drew strongly on the Jewish cleansing traditions through images of new creation emerging after plunging below the surface of the baptismal¹⁷⁸ waters. Paul associated the immersion into and rising from the waters of baptism as identification with Christ's death and resurrection unto new life (Dunn, 2006:447; Longenecker & Still, 2014:183). The quality of the new life is affected by the appropriate use of the freewill granted by God to humans. The invitation was for a willing sacrifice of human embodied service for Kingdom purposes. The possibility of offering bodies to improper use by the power of Sin still existed within free will but believers are exhorted by Paul to offer themselves to God's power instead (Longenecker & Still, 2014 :183).



Figure 3:6 Baptism

Having been united with Christ in his death, the power of Sin no longer had lordship over the lives of Christ's followers as they had come into new ownership (Longenecker & Still, 2014:18) and a

¹⁷⁸ Romans 6:2b-112b We are those who have died to sin; how can we live in it any longer? 3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. 5 For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. 6 For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin— 7 because anyone who has died has been set free from sin. 8 Now if we died with Christ, we believe that we will also live with him. 9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. 10 The death he died, he died to sin once for all; but the life he lives, he lives to God. 11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

new status of righteousness, declared and confirmed through robes of linen ¹⁷⁹. After a fully immersed washing, the priests were clothed in tunics of finely twisted linen. Isaiah brought the association between salvation and being robed in righteousness by the Lord (Isaiah 61:10). John's revelation (Revelation 19:7-8) clarified these concepts by identifying the saints, clothed in linen, reflecting those who serve in the righteousness of God's faithfulness (Dunn, 2006:342). Of importance to Paul was that those who have put their faith in Jesus and changed ownership through baptism, also received a changed status in Christ. The social divisions¹⁸⁰ inherent in the powers of Sin and Death were done away with at the cross, and through baptismal alignment with Christ's death and resurrection, a new sense of belonging emerged.

A 'squeezed' perspective of the baptismal 'concertina' approach would narrow the baptism into a mere immersion (Dunn, 2006:445). Dunn's 'concertina' metaphor of Paul's baptismal theology stretches across the entire 'beginning of salvation' process from justification by faith, union with Christ through the rite of passage from death to life in baptism, to the gift of the Spirit for living. The concertina metaphor reflects the priestly ordination process as a rite of passage from one state of being to another. (Hamilton, 2011:13878). The priests were changed from persons to priests, indicating a change in identity. First the priests were purified through blood and water, then clothed and then anointed for service. The priests were called the 'anointed ones' (Exodus 28:41; 29:29; Hamilton, 2011:13828-13833).

The Levitical priests were anointed with oil for service, and analogously believers are equipped for service by receiving the Spirit. The range of ways in which the Christian believers have experienced the reception of the Spirit through baptism could be confusing under analytical inspection. The reality of the experience and the impact on the communities are of vital importance despite the lack of adequate language to describe or conceptualize such imagery (Dunn, 2006:427-428). In Hebrew, the term *ruach* as a powerful, animating wind, like a breath of life from God, continued in Christian circles as the Greek equivalent *pneuma* (Dunn, 2006:428). For Paul, the

¹⁷⁹ Exodus 39:27-29 ²⁷ For Aaron and his sons, they made tunics of fine linen—the work of a weaver—²⁸ and the turban of fine linen, the linen caps and the undergarments of finely twisted linen. ²⁹ The sash was made of finely twisted linen and blue, purple and scarlet yarn—the work of an embroiderer—as the LORD commanded Moses. Isaiah 61:10 ¹⁰ I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of his righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. Revelation 19:7-8 ⁷ Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. ⁸ Fine linen, bright and clean, was given her to wear.” (Fine linen stands for the righteous acts of God's holy people.)

¹⁸⁰ Galatians 3:26-29 ²⁶ So in Christ Jesus you are all children of God through faith, ²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. ²⁹ If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Spirit was the life-giver and Christian lifestyle would produce evidence of the Spirit's presence (Dunn, 2006:428-430). Along the spectrum of evidence Paul described some as 'ecstatic phenomena'; 'strong emotional experiences'; 'deep conviction'; 'intellectual illumination'; and 'moral impact' (Dunn, 2006:430-431). The entire spectrum of indications could have been called the testimony of a transformed lifestyle (Dunn, 2006:432). Paul identified the Spirit as the Spirit of Christ, the life-giving breath of God (Dunn, 2006:433).

The indwelling presence of the Spirit in believers as a deposit of things to still come creates space for a deep longing for the promised completion at the *Parousia* (Dunn, 2006:437). It is expected that Christ's return will be accompanied by the transformation from Spirit-filled corporeal embodiment into spiritual bodies in line with being new creatures. Along with the longing exists a confident hope for an end to corporeal mortality associated with sin.

The entry into the sanctuary tent was incumbent on completing the sanctuary courtyard practices dealing with issues of sin and sinfulness. The purification from sin through the blood sacrifice and the ordination procedure prepared the priests to enter the sanctuary tent. The sanctuary tent was a sensual space, filled with the sensuality of taste in fellowship at the table of presence, the sense of light by keeping the lamps burning at the lampstand and the fragrant smell of burning incense at the altar. The meaning of the liturgical practices within the tent as space of service will be examined.

3.4 Sanctuary as a sensual space of hospitable service (*diakonia*)¹⁸¹

The sanctuary is primarily a liturgical space for worship. The engagement of human senses in the area of worshipful service point to a deeper spiritual meaning, which encompasses the exploration of Christ's fulfilment of the practices in terms of the Old Testament requirements, and the meaning of these practices for the church. Presencing¹⁸², described as an experience involving both presence and sensing, fits well with the description of the liturgical sanctuary space described in the

¹⁸¹ The *Hagia Sophia* in Turkey is a current topic of discussion in terms of politics and religion. <https://theistanbulinsider.com/hagia-sophia-church-turned-mosque-turned-museum/> Retrieved 15.8.20
<https://youtu.be/XfpusWE2jE?t=458>. Retrieved 15.8.20. The architecture of the building and the icons within the building create an invitation to the human senses to engage in spiritual worship. The inherently liturgical design of the *Hagia Sophia* facilitates engagement in sensuality worship (See Louw, 2014:127,129,139).

¹⁸² Scharmer, C.O., 2016, *Theory U*, "Presencing, the blending of sensing and presence, means to connect from the Source of the highest future possibility and to bring it into the now. When moving into the state of presencing, perception begins to happen from a future possibility that depends on us to come into reality (2016:161).

following section. The specific senses highlighted in the outer chamber of the tabernacle tent engaged taste, sight, and smell.

3.4.1 Fellowship (*koinonia*): The sanctuary as a communal space and the sensuality of spiritual taste¹⁸³

Tribal approach to fellowship (twelve loaves)

The understanding of Christian service (*diakonia*) and worship (*leitourgia*) is deeply rooted in the interpretation of priestly service within the Wilderness sanctuary. Once the priests were ordained for service through the washing, clothing and anointing ceremony, access into the tabernacle tent was granted. The first chamber of the tabernacle tent contained three pieces of furniture which facilitated the specific activities for facilitating service and relationship. The table for the bread of Presence, the lampstand, and the altar for burning incense were encountered upon entry into the tent.

The table for bread and drink offerings was made of acacia wood and overlaid with gold. Gold was the preferred metal for the furniture of the liturgical space within the tent. The table had a rim around the edge and rings and poles for mobility. The table was placed on the northern side in the first room of the tent, called the Holy Place. All the accessories for the bread and drink offerings were made of pure gold. The pitchers or jugs are associated with the ritual pouring of liquids or grains as a ‘libation’ in memory of the dead or the gratitude and memory of clearing/acquitting of guilt (Hamilton 2011:12836).

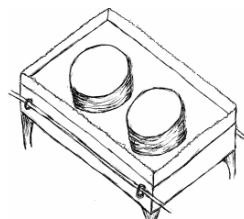


Figure 3:7 The Table of Presence

The table was designed to hold the loaves of bread in two stacks of six each, representing the twelve tribes (Leviticus 24:5-9). The loaves were replaced with fresh loaves each sabbath and the priests consumed the old loaves in the sanctuary area (Leviticus 24:9). The bread ritual was an everlasting covenant (*bĕrît 'ôlām*), similar to the covenants God made with Noah and Abraham (Hamilton, 2011:12870-1276). The bread was the '*leḥem pānīm*' which traditionally is called 'the

¹⁸³ Cross-reference: 4.3.5 Fellowship and belonging – in the Presence of the living Word

bread of presence/display/face[s]’ (Hamilton, 2011:12865). Hamilton assumed that the bread was flatbread and by implication, unleavened (Hamilton, 2011:12865). Flatbread or unleavened bread baked and eaten in haste was linked to other occasions in the Bible (Hamilton, 2011:5659). Abraham (Genesis 18:6) and Lot (Genesis 19:3) both had flatbread prepared for their visitors in association with the impending loss of human life at Sodom and Gomorrah. The application of blood and eating of flatbread was connected with both the redemption of Israel’s firstborn and with the death of the Egypt’s firstborn (Fretheim, 2010:147). The death and salvific dimensions of that night were indelibly imprinted on the minds of the Israelites and the interpretation of these events were to be passed on throughout all the generations to follow (Fretheim, 2010:147-149). The recollections of that night are associated with the liturgical rituals of Passover and the festival of unleavened bread (Fretheim, 2010:147; Exodus 12:1-29). Passover was interpreted as a creative act of God, the re-enacted ritual and re-living of the original event, as a present salvific reality (Fretheim, 2010:139). Jewish and Christian traditions understood that the redemptive power of Passover was continuously available to each participating community in the context of worship (Fretheim, 2010:139).

Embodied perspective of fellowship (one loaf)

Jesus actualized the Passover symbolism¹⁸⁴ into the anthropological reality of his own body and blood. The shed blood of Christ brought about the fulfilment of the old covenant and inauguration of the New Covenant (Luke 22:7-8; 14-20). In line with Jesus’s anthropological application of the Passover, Paul presented Jesus as the metaphorical Passover lamb¹⁸⁵, sacrificed for the redemption of the people (Birch, et al. 2005:117). Paul brought the anthropological imagery of Christ as the Passover lamb to bear on the church. Without compromising diversity, Paul suggested that the

¹⁸⁴ Luke 22:7-8 ⁷ Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. ⁸ Jesus sent Peter and John, saying, “Go and make preparations for us to eat the Passover.” Luke 22:14-20 ¹⁴ When the hour came, Jesus and his apostles reclined at the table. ¹⁵ And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God.” ¹⁷ After taking the cup, he gave thanks and said, “Take this and divide it among you. ¹⁸ For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.” ¹⁹ And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” ²⁰ In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.

¹⁸⁵ 1 Corinthians 5:7-8 ⁷ Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. ⁸ Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.

twelve loaves representing the community of Israel had become one loaf¹⁸⁶ or the embodiment of Christ, through baptism in the Spirit (1 Corinthians 10:16-17; 1 Corinthians 10:16-17).



Figure 3:8 Communion

Paul described the mystical aspects of being ‘in Christ’, or becoming one loaf, as a majestic cosmic shift produced by the Holy Spirit (Dunn, 2006:403-404). This cosmic movement was brought into effect by the Holy Spirit through ‘baptism into one body’ (1 Corinthians 12:13). Having been baptized into one body, as members of Christ, generated a sense of identification with Christ and other members in corporeality and mutual responsibility (Dunn, 2006:405). A corporate body created a sense of belonging, sustained by a relationship with God through Christ (Dunn, 2006:406). Being ‘in Christ’ was part of the new creation, infused with the hope of eternal life (2 Corinthians.5:17).

Participating in the body and blood of Jesus was something Jesus associated anthropologically with himself, as the bread that came from heaven for eternal life. The manna that sustained the Israelites was temporary - but the bread from heaven was eternal sustenance (John 6:47-63)¹⁸⁷. In the wake of feeding miracles, through the multiplication of food, Jesus revealed himself as the bread from heaven that had creational power to bring about a new eternal creation. Jesus declared

¹⁸⁶ 1 Corinthians 10:16-17 ¹⁶ Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?¹⁷ Because there is one loaf, we, who are many, are one body, for we all share the one loaf. 1 Corinthians 12:12-14 ¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁸⁷ John 6:47-63 ⁴⁷ Very truly I tell you, the one who believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your ancestors ate the manna in the wilderness, yet they died. ⁵⁰ But here is the bread that comes down from heaven, which anyone may eat and not die. ⁵¹ I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.” ⁵² Then the Jews began to argue sharply among themselves, “How can this man give us his flesh to eat?” ⁵³ Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. ⁵⁵ For my flesh is real food and my blood is real drink. ⁵⁶ Whoever eats my flesh and drinks my blood remains in me, and I in them. ⁵⁷ Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. ⁵⁸ This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever.” ⁵⁹ He said this while teaching in the synagogue in Capernaum. ⁶⁰ On hearing it, many of his disciples said, “This is a hard teaching. Who can accept it?” ⁶¹ Aware that his disciples were grumbling about this, Jesus said to them, “Does this offend you? ⁶² Then what if you see the Son of Man ascend to where he was before! ⁶³ The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life.

creational power to the words of his mouth through the Spirit. It was not by bread alone that life would be sustained, but by every word that proceeded from God (Matthew 4:4). The creational power of Jesus as the pre-existent Word¹⁸⁸ had come to establish eternal life for those who would believe.

Tasting the goodness

Tasting the ‘heavenly’ gift of the Spirit and tasting the goodness of the word of God at the table of his presence, carries covenantal weightiness of keeping good company (Hebrews 6:4-6)¹⁸⁹. Fellowship has heavenly connotations. Considering the many heavenly powers that could potentially disrupt God’s creative purposes for creation, Paul took time to explain something of their existence to the church. Paul made sure not to magnify their powers (Dunn, 2006:105-109). Paul assured believers that these demonic powers were subordinate to Christ and unable to separate believers from Christ’s love (Romans 8:38-39). His warning to the church was that participation in Christ prohibited any participation with demons at the wrong table (1Corinthians 10:18-21)¹⁹⁰. Paul issued the church with both warnings and directives about appropriate fellowship. Paul urged the church to continue the Lord’s supper as a lasting rite. Included in the directives about the Lord’s supper, was the encouragement to be discerning about the manner of participation. The consequences of inappropriate fellowship would be dreadful (1 Corinthians 11:23-34)¹⁹¹ and

¹⁸⁸ John 1:14 ¹⁴ The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

¹⁸⁹ Hebrews 6:4-6 ⁴ It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, ⁵ who have tasted the goodness of the word of God and the powers of the coming age ⁶ and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

¹⁹⁰ 1 Corinthians 10:18-21 ¹⁸ Consider the people of Israel: Do not those who eat the sacrifices participate in the altar? ¹⁹ Do I mean then that food sacrificed to an idol is anything, or that an idol is anything? ²⁰ No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. ²¹ You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord’s table and the table of demons.

¹⁹¹ 1 Corinthians 11:23-34 ²³ For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴ and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” ²⁵ In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” ²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. ²⁷ So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ Everyone ought to examine themselves before they eat of the bread and drink from the cup: ²⁹ For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep. ³¹ But if we were more discerning with regard to ourselves, we would not come under such judgment. ³² Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world. ³³ So then, my brothers and sisters, when you gather to eat, you should all eat together. ³⁴ Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come, I will give further directions.

therefore requires ongoing discernment. Discernment requires spiritual insight or the art of seeing what is not visible to the physical eye.

3.4.2 Witnessing (*marturia*): The sanctuary as an enlightening space and the sensuality of spiritual insight¹⁹²

Light for sight

The lampstand was the object of furniture within the sanctuary tent, designed for seeing. The golden lampstand¹⁹³ was placed in the Holy Place in the sanctuary tent. The lampstand was positioned on the southern side of the space opposite the table of the bread of presence, which was on the northern side. The altar of incense was also placed in this space at the western end near the curtain veil which protected access to the Most Holy Place.

¹⁹² Cross-reference: 4.3.6 Charismatic lifestyle as Christian witness (*marturia*)

¹⁹³ Exodus 25:31-40 ³¹ “Make a lampstand of pure gold. Hammer out its base and shaft, and make its flowerlike cups, buds and blossoms of one piece with them. ³² Six branches are to extend from the sides of the lampstand—three on one side and three on the other. ³³ Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand. ³⁴ And on the lampstand, there are to be four cups shaped like almond flowers with buds and blossoms. ³⁵ One bud shall be under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair—six branches in all. ³⁶ The buds and branches shall all be of one piece with the lampstand, hammered out of pure gold. ³⁷ “Then make its seven lamps and set them up on it so that they light the space in front of it. ³⁸ Its wick trimmers and trays are to be of pure gold. ³⁹ A talent of pure gold is to be used for the lampstand and all these accessories. ⁴⁰ See that you make them according to the pattern shown you on the mountain. Exodus 27:20-21 ²⁰ “Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning. ²¹ In the tent of meeting outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the Lord from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come. Exodus 37:17-24 ¹⁷ They made the lampstand of pure gold. They hammered out its base and shaft, and made its flowerlike cups, buds and blossoms of one piece with them. ¹⁸ Six branches extended from the sides of the lampstand—three on one side and three on the other. ¹⁹ Three cups shaped like almond flowers with buds and blossoms were on one branch, three on the next branch and the same for all six branches extending from the lampstand. ²⁰ And on the lampstand were four cups shaped like almond flowers with buds and blossoms. ²¹ One bud was under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair—six branches in all. ²² The buds and the branches were all of one piece with the lampstand, hammered out of pure gold. ²³ They made its seven lamps, as well as its wick trimmers and trays, of pure gold. ²⁴ They made the lampstand and all its accessories from one talent[e] of pure gold.



Figure 3:9 The Golden Lampstand

The lampstand was shaped in the form of a budding, blossoming, and flowering almond tree. The tree had a central stem and six branches protruding from the sides, three on each side. Each of these seven branches held a lamp. The olive oil for the lamps was provided by the community (Leviticus 24:2), but it was the responsibility of the priests to keep the lamps burning continuously for lighting up its surrounds. From his encounter with God at the burning bush, Moses was already familiar with the concept of a continuously burning flame.

Both the burning bush and the lampstand were trees in a continuously burning form, inspiring Hamilton to draw some analogous conclusions (Hamilton, 2011:1739; Exodus 3:3; Exodus 27:20-21). At the burning bush Moses was instructed to take off his shoes as the place was ‘holy ground’. Similarly, the priests ministered barefoot in the Holy Place. In addition, Hamilton emphasises the importance of sight and seeing during the divine-human encounter at the burning bush. God had ‘seen’ the misery of the people, and Moses was attracted and curious about the ‘sight’ of a non-consuming burning bush (Hamilton, 2011:1750). The *menorah* or lampstand was designed to bring light and visibility for the enactment of rituals in the Holy Place. Hamilton suggested that the light from the lampstand was designed to direct light towards the other two objects within that space. The illumination of the space facilitated the performance of the rituals for which that space and the objects within it had been designed (Hamilton, 2011:12914).

Many authors have linked the seven lamps of the *menorah* with the seven planets of our visible night-sky (Hamilton, 2011:12941). Beale made a convincing case for such a cosmic interpretation of the lampstand in his study tracing biblical and extra-biblical resources. Beale was convinced that the lamps of the *menorah* were intended to symbolize or represent the light sources within our visible sky (Beale, 2004:12). Biblically, he based his argument on the word used for the lights in the Genesis creation and the same word used for the lamps of the tabernacle (Beale, 2004:12). He

substantiated his point with John's apocalyptic vision linking the seven lamps on the lampstands with the stars (Revelation 1:12-20)¹⁹⁴.



Figure 3:10 Christian witness (fruit of the Spirit)

The interpretation of the lampstands and their association with the starry host could hardly be clearer: the stars were the angels or messengers of the churches and the lampstands were the churches themselves. Jesus had commissioned his followers to glorify God by being light to the world. Jesus brought the concept of light into the everyday living of his followers. Light represented accountability for appropriate practical living (Luke 11:33-36)¹⁹⁵. Jesus also brought an anthropological association to aspects of light. He stated that the health of the eye impacts on the light within the body. In the same vein, the unhealthy eye would lead to darkness and blind people from knowledge of God. Paul described this darkness as 'minds veiled from the glory of God displayed in Christ' (2 Corinthians 4:3-6)¹⁹⁶.

¹⁹⁴ Revelation 1:12-20 ¹² I turned around to see the voice that was speaking to me. And when I turned, I saw seven golden lampstands, ¹³ and among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest. ¹⁴ The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire. ¹⁵ His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. ¹⁶ In his right hand he held seven stars, and coming out of his mouth was a sharp, double-edged sword. His face was like the sun shining in all its brilliance. ¹⁷ When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. ¹⁸ I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades. ¹⁹ "Write, therefore, what you have seen, what is now and what will take place later. ²⁰ The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

¹⁹⁵ Luke 11:33-36 ³³ "No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead they put it on its stand, so that those who come in may see the light. ³⁴ Your eye is the lamp of your body. When your eyes are healthy, your whole body also is full of light. But when they are unhealthy, your body also is full of darkness. ³⁵ See to it, then, that the light within you is not darkness. ³⁶ Therefore, if your whole body is full of light, and no part of it dark, it will be just as full of light as when a lamp shines its light on you."

¹⁹⁶ 2 Corinthians 4:3-6 ³ And even if our gospel is veiled, it is veiled to those who are perishing. ⁴ The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God. ⁵ For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. ⁶ For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ.

The light of the glory of God was hidden behind the curtain veil but the prophets spoke of a light that would come to dispel the darkness and open the eyes of the blind (Isaiah 9:2; 42:6b-8a)¹⁹⁷. In the gospels, Jesus acknowledged that he is the light that the prophets have spoken of for the dispelling of darkness for those who followed him (John 8:12). Only in Christ would the veil be lifted. Paul identified the veil as the obstruction that separated the mind and heart - resulting in darkness with blinding effect. A mind veiled from access to the presence of God kept the knowledge of God hidden. The enlightenment of the eyes of the heart of believers through the Spirit, empowered believers with wisdom and revelation for making God known to the world. Wise living required the lifting of the veil, allowing God to illuminate understanding through his Spirit.

God had chosen ordinary people as willing co-regents to participate in facilitating a space for divine-human encounters. God graciously gifted each willing participant for the task. This aspect of God's gracious gifting continues in the New Testament. According to Dunn (2006:553), Paul's unique phrasing of the outpouring of God's gracious giving brought the word 'charisma' into play. Dunn described charisma as the 'concrete materialization of God's grace' so that each member of the assembly could participate for the benefit of the whole (Dunn, 2006:553). The diverse range of the Spirit - enabled gifts were for service to the community (Dunn, 2006:554). The implication was that humans were dependent on God for heart-wisdom, purposed for service (Dunn, 2006:92).

Insightful wisdom

Hamilton (2011:13326;13344) noted the close association between the words 'wisdom' and 'skill' in the passages regarding Spirit-filled workers that worked skilfully in the creative design and beauty of the tabernacle (Exodus 31:1-11; Exodus 35:30-35; Exodus 36:1-6). Every person called by God for the task of building the tabernacle was equipped by means of the Spirit of God with the appropriate skill, wisdom, knowledge and understanding for the fulfilment of their mission. These were wise-hearted people, whom the Lord had filled with the spirit of wisdom/skill (Exodus 28:3; 35:25; 36:2). It is also implied that wisdom claimed as self-generated or applied for self-benefit would be pure folly.

The practical aspects of wisdom in the everyday lives of Israel was captured by the Wisdom writers of the time. Wisdom literature reflected on the lived experience of humans in their routine

¹⁹⁷ Isaiah 9:2 The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. Isaiah 42:6b-8a ^{6b}I will keep you and will make you to be a covenant for the people and a light for the Gentiles, ⁷ to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness. ^{8a} "I am the Lord; that is my name!"

interactions and pondered on the meaning and significance of these community matters (Birch, et al. 2005:382). There were ethical dimensions and responsibilities associated to even the most mundane every-day choices (Birch, et al 2005:382). The rich narrative of these reflective interpretations brought both hidden and spoken issues into persuasive dialogue for wise living (Birch, et al. 2005:383). The intellectual curiosity of the wisdom writers could be likened to scientific inquiry (Birch, et al 2005:383). The observation of the lived reality towards assessing reliability and consistency provided the bases for assumptions and predictions about the future and caused their findings to be more than pure common sense (Birch, et al. 2005:383). The ‘studied reflective judgment about reality’ was good to pass on to future generations as foundations for wise living (Birch, et al. 2005:383). The reflections on the Creator God highlighted the abundance of benefits and well-being for those who aligned themselves within the boundaries of the ordered and beautiful world. Wise or foolish actions would evoke creation rewards or punishments. Recognizing *Yahweh*, the Creator, was presented as the fulcrum of reality that provided a way of faith for wise living (Birch, et al. 2005:384).

Lifestyle was imaged as a woman in the book of Proverbs. Wisdom was personified as a wise woman, and foolishness as a woman of folly (Birch, et al. 2005:397). Wisdom was presented as intricately linked to creation. Wisdom was in fact pre-existent and an active participant in the ordering of creation (Birch, et al. 2005:397). Wise living represented a life in harmony with the fibre of creation, beneficial to humans. The foolishness of going against the grain presented the threat of harm to human well-being (Birch, et al. 2005:398). But this settled theodicy and rigid understanding of the ordered creation was not the end of the matter.

The book of Job protested against such a settled world view (Birch, et al. 2005:402). The moral judgements of Proverbs did not bring comfort to Job’s distress and argument for his vindication (Birch, et al. 2005:460). All his right living did not bring the just proverbial rewards (Birch, et al. 2005:410). God’s sovereignty settled the mismatched argument between God and Job. Job had to concede that even when issues of justice could not be settled, the reliability of God’s governance was secure (Birch, et al. 2005:413). Suffering provided an expansion in the understanding and application of wisdom, knowing that everything could not be reduced to morality (Birch, et al. 2005:414). Resigning to the futility of human endeavours could lead to deep depression, as demonstrated by the author of Ecclesiastes and Psalm 49 (Birch, et al. 2005:418). Surprisingly, the author of Ecclesiastes was motivated by the futility of human effort to seizing the moment for enjoying wellbeing of wise living (Birch, et al. 2005:418). The author of Ecclesiastes embarked on an honest reflection in search of the meaning of life.

The honesty of the Wisdom literature tackled the harsh realities of life head on. It uprooted settled truths and opened new possibilities of experience (Birch, et al. 2005:421). When conventional faith does not match with the lived experience of an individual or society, the wisdom literature opens alternative avenues to an honest and inquiring faith (Birch, et al. 2005:421). The wisdom literature suggests that the anticipating of the future was not just a simple prediction based on past experiences. Instead, the wisdom literature shapes a deep respect for that which is hidden in God (Birch, et al. 2005:422).

Paul was familiar with the wisdom literature and with the personification of Wisdom. He drew on the belief among early Jews that Wisdom participated in the creation (Dunn, 2006:266-269). Paul's understanding of pre-existent Wisdom brought him to identify Wisdom as Christ (Dunn, 2006:270). In this metaphorical way God's interactions with the world and the people could be understood as God's creational and relational wisdom in action (Dunn, 2006:270).

In God's relationship and dealings with his creation, Wisdom can be interpreted in the same way as the Word of God is understood as his rationality; God's glory as his visibility; and his Spirit as the dynamic vitality of his presence (Dunn, 2006:271). God, in his wisdom was not an alternative God to Paul but the same wise God by whom and through whom all things came to be (Dunn, 2006:271). Wisdom's role in creation revealed Christ as the firstborn of all creation so Christ embodied the new creation as the firstborn from the dead for the reconciliation of all things through him (Dunn, 2006:276). Of course, not all minds could discern the wisdom of what Paul terms 'God's apparent foolishness' (1 Corinthians 1:18-31)¹⁹⁸, which is why it is required to look at different kinds of wisdom.

¹⁹⁸ 1 Corinthians 1:18-31 ¹⁸ For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹ For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate." ²⁰ Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? ²¹ For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. ²² Jews demand signs and Greeks look for wisdom, ²³ but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, ²⁴ but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵ For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength. ²⁶ Brothers and sisters think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. ²⁷ But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. ²⁸ God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, ²⁹ so that no one may boast before him. ³⁰ It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. ³¹ Therefore, as it is written: "Let the one who boasts boast in the Lord."

Fruitful wisdom

Paul was clearly describing two types of wisdom. The wisdom of the world did not comprehend the treasures of wisdom hidden in Christ (Colossians 2:3). Through the Spirit the church has access to such wisdom which would benefit the blinded creation. It is through the church that the manifold wisdom of God becomes visibly manifest so that God can be made known to the world (Ephesians 3:10; Colossians 1:9). The church is called to live wisely as a proclamation of God's wisdom (James 3:13;17). A wise lifestyle was to become the liturgy and attitude of the church (Colossians 3:16; James.3:13,17)¹⁹⁹.

The church, as a flowering and fructifying tree, was to bear the fruit of the Spirit to the world. The impact of wise living serves as a witness and testimony about God to the world. Just as Aaron's staff budded and flowered in testimony to his vocation as a priest, so, metaphorically, the church as a budding and flowering tree is to be a light to world as a testimony of God's Spirit at work through the church for the establishment of his kingdom on earth as it is in heaven. The shape of the lampstand as a tree represents a fruit - bearing tree and is hermeneutically associated with the church as a charismatic witness of God's love and wisdom to the world.

The tree as a lamp indicates aspects of vision and enlightenment through the wisdom provided by the Spirit. An unveiled mind is no longer blinded by rationality but enlightened by wisdom. Paul's insights into these matters stirred him to pray earnestly for believers (Ephesians 1:16-19)²⁰⁰.

3.4.3 Prayer: The sanctuary as space of communion and communication with God, and the sensuality of fragrant presence²⁰¹

Aromatic incense

There is a close scriptural association between prayer and incense which warrants a closer look at the metaphorical interpretation of the altar of incense (Psalms 141:2; Luke 1:10; Revelation 5:8; Revelation 8:3-4). The square altar made of acacia wood, shaped to include horn-like protrusions,

¹⁹⁹ Colossians 3:16 ¹⁶Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. James 3:13;17 ¹³Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom. ¹⁷But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

²⁰⁰ Ephesians 1:16-19 ¹⁶I have not stopped giving thanks for you, remembering you in my prayers. ¹⁷I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. ¹⁸I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, ¹⁹and his incomparably great power for us who believe.

²⁰¹ Cross-reference: 4.3.7 The fragrance of intimacy with God

was overlaid with gold. The altar had a moulding around it with rings attached on the sides and poles for mobility. There are a few controversies regarding the altar of incense which have remained a mystery, despite theologians' best exegetical efforts.

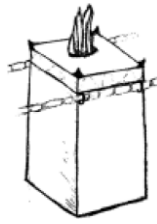


Figure 3:11 The Altar of Incense

Firstly, the instructions for building the altar of incense²⁰² and the laver were out of sequence with the actual construction and assembly narrative (Hamilton, 2011:12582). The instructions for the altar of incense was given after the long interlude dealing with the priest, their attire, and their ordination. Secondly, the instruction was to place the altar of incense in the Holy Place, directly opposite the ark of the covenant and atonement cover, with the curtain between them. The book of Hebrews places the altar of incense inside the Most Holy Place (Hebrews 9:3-4). There is no clear explanation by the author of Hebrews for this shift in spatial positioning of the altar of incense and theologians have not been able to convincingly clarify the matter (Schreiner, 2015:258-260). The role of the altar of incense in association with the Day of Atonement is offered as the most possible reason (Schreiner, 2015:260). On this day, a burner with incense²⁰³ was taken into the Most Holy place (Leviticus 16:12-13).

²⁰² Exodus 30:1-10 ¹ “Make an altar of acacia wood for burning incense. ² It is to be square, a cubit long and a cubit wide, and two cubits high—its horns of one piece with it. ³ Overlay the top and all the sides and the horns with pure gold and make a gold moulding around it. ⁴ Make two gold rings for the altar below the moulding—two on each of the opposite sides—to hold the poles used to carry it. ⁵ Make the poles of acacia wood and overlay them with gold. ⁶ Put the altar in front of the curtain that shields the ark of the covenant law—before the atonement cover that is over the tablets of the covenant law—where I will meet with you. ⁷ “Aaron must burn fragrant incense on the altar every morning when he tends the lamps. ⁸ He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the Lord for the generations to come. ⁹ Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it. ¹⁰ Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. It is most holy to the Lord.” Exodus 37:25-29 ²⁵ They made the altar of incense out of acacia wood. It was square, a cubit long and a cubit wide and two cubits high—its horns of one piece with it. ²⁶ They overlaid the top and all the sides and the horns with pure gold and made a gold moulding around it. ²⁷ They made two gold rings below the moulding—two on each of the opposite sides—to hold the poles used to carry it. ²⁸ They made the poles of acacia wood and overlaid them with gold. ²⁹ They also made the sacred anointing oil and the pure, fragrant incense—the work of a perfumer.

²⁰³ Leviticus 16:12-13 ¹² He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. ¹³ He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die.

The incense was to be burned on the altar twice daily, in the morning and at twilight. The altar had to be atoned annually on the day of Atonement by sprinkling the blood of the sin offering on the horns of the altar. The incense altar was to be used exclusively²⁰⁴ for the burning of the specific incense as indicated. The holy incense recipe called for sweet spices that have no direct English equivalents (Hamilton, 2011:14283). The intrinsic healing and protective properties of gum resins and onycha were discussed in an earlier chapter.

The protective properties of Moses's intercessory prayer were vital throughout the Exodus narrative. When God's presence posed a lethal threat to Israel after the apostasy, Moses persisted in persuasive prayer, reminding God that God's presence was essential for the journey, and God conceded (Hamilton, 2011:14494). The complexity of the golden calf apostasy brought God and Moses into a predicament. God was moved by such a serious violation of their covenantal agreement, engaging with Moses as mediator of the divine-human relationship (Fretheim, 2010:283-284). Moses reasoned with God about the matter and reminded God about his reputation among the surrounding nations as well as of God's promise (Fretheim, 2010:285). Moses's direct appeal changed God's mind about the outcome, revealing God as open to change, and responsive within relationships (Fretheim, 2010:286). Human intercession was honoured by God, with an openness to an altered future, due to his unfailing love and will for all to be saved (Fretheim, 2010:287).

Fragrant intimacy

Evidence of God's response to human prayer is documented throughout scripture. In terms of the Exodus narrative, God responded to the cry of the Israelites under slavery for their deliverance and he responded to their prayers for food in the desert (Birch, et al. 2005:183). With reference to manna in the desert, Jesus taught his followers to continue relying on God for their sustenance from heaven, not only on physical bread (Birch, et al. 2005:184).

During the frailty of Jesus's earthly life, he cried out to God in his anguish and his prayers were answered (Hebrews 5:7)²⁰⁵. The synoptic gospels portray Jesus as someone who lived by prayer. Paul's Abba prayers followed the early church custom shaped by Jesus's Abba expressions (Dunn,

²⁰⁴ Exodus 30:34-38 ³⁴ Then the Lord said to Moses, "Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts,³⁵ and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. ³⁶ Grind some of it to powder and place it in front of the ark of the covenant law in the tent of meeting, where I will meet with you. It shall be most holy to you. ³⁷ Do not make any incense with this formula for yourselves; consider it holy to the Lord.³⁸ Whoever makes incense like it to enjoy its fragrance must be cut off from their people."

²⁰⁵ Hebrews 5:7 ⁷ During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

2006:193). Paul reminded believers that the resurrected Christ continues intercession for the salvation of all (Dunn, 2006:306). With the knowledge of Christ's continued intercessory presence through the Spirit, Paul relied on the compassionate groaning of the Spirit in times of weakness and suffering (Dunn, 2006:43). Paul personally engaged in a consistently prayerful life and encouraged others similarly (Dunn, 2006:48-49). Paul's prayer-life was grounded in a pneumatological perspective indicating his understanding of open access to God's throne-room for communion and communication.



Figure 3:12 Prayer as authentic communion and communication with God

God's invitation for believers to enter the throne-room brings the divine-human relationship into a lived reality. This invitation points to several dimensions of the divine-human relationship. In the first place, it is an invitation to trust. Entering into God's immediate presence has life and death implications. Trust²⁰⁶ means having faith in God's faithfulness for perfecting the situation through salvation and the forgiveness of sins. Trust means having the faith to believe that we will not die when we enter, because we believe that God has forgiven our sins through salvation. The threat of death and the invitation to life stand in stark contrast. You cannot enter if you don't trust and believe God's forgiveness. Acceptance of the life-giving aspects of God's redeeming love calls for a response of deep gratitude and worshipful praise. Worship is understood as the expression of corporate gratitude and is never exclusive of the whole body, or one loaf, metaphorically speaking. God's invitation into the throne room of God's presence is an invitation to communion and communication. God invites believers to authentically, and confidently, communicate with God at the throne of grace to bring their petitions, intercessions, and praise. The invitation comes with the assurance of God's appropriate response in accordance with his will. Believers can trust God for appropriate answers to their prayers.

²⁰⁶ Louw 2015:554 "Prayer is thus an extension of the '*communio sanctorum*' (fellowship of believers). Furthermore, the private prayer of an individual is always embedded in the corporative 'we' of the 'our Father.' Because of this worshipping character, prayer is more than human communication; prayer is true communion that, together with fellow-believers, expresses faith in God's trustworthiness".

Louw describes prayer as intimate disclosure about issues of trust. Louw reiterates the pain and suffering of betrayed trust. When any part of the body hurts, compassionate prayer and intercession is needed (Louw, 2015:251). Prayer and intercession create spaces of hospitality, acting on behalf of the other for the strengthening of their faith, for their empowerment and healing (Louw, 2015:462). If prayer is seen as communion, it surpasses communication and includes the presence of the Spirit, and the community, in the articulation of the situation. The prayer is offered with faith in the trustworthiness of God to fulfil his promises (Louw, 2015:553).

Straight talk

The experience of disorientation invites prayers of lament to bemoan the situation to God. The lament sometimes includes accusation, protest, and petition. The lament - as a harsh address to God - is expressed with faith in God's ultimate faithfulness. In God's presence the appeal for justice is heard by the just God who is able to comfort the one in distress. In this way the protest turns to praise (Louw, 2015:532-533). The lament has therapeutic potential due to the cathartic effects of honest communication with God, the remembrance of God's faithfulness, and God's presence to comfort and re-orientate.

Louw warns that prayers can be dysfunctional if treated as a form of manipulation or if prayer is perceived as a means of emotional catharsis without acknowledging God's presence. In addition, prayer can be dysfunctional if associated to binary descriptions of faith such as either good or bad; weak or strong. Ritualistic prayers that aim to please a deity, or are offered merely as an enforced habit, are unhelpful - as these prayers do not reflect a dynamic living relationship with the living God (Louw, 2015:558-560). Helpful prayers connect the supplicant who is trusting God's ability and willingness to answer prayer, with God as the healer. Meditative prayers are quiet, meditative reflections about God's goodness and redemptive acts. Confessional prayers express regret and sadness about guilt, providing the supplicant with relief and liberation. The therapeutic effects of forgiveness and reconciliation result in gratitude and celebration (Louw, 2015:263). God's mercy brings about absolution as opposed to masochistic prayers that require self-torture without the hope of either forgiveness or reconciliation (Louw, 2015:563). Helpful prayers connect honestly with God in full trust and the bold courage of faith, without elements of doubt. When the person is stunned beyond words the supplicant can rely solely on the groaning intercession of the Spirit to accomplish their supplication (Ephesians 3:16; Romans 8:26; Louw 2015: 527). Praying, in the compassionate presence of God, assures the supplicant of God's closeness in times of suffering. The assurance comforts, as the Spirit empowers the petitioner in their inner being (Louw, 2015:506).

The comfort of entering God's immediate presence for engaging in communion and communication, was a privilege not shared by the priests in the Wilderness sanctuary. The priests in the Wilderness tabernacle served with the veil separating the area of service from the tabernacling presence of God, in the Most Holy Place, where the Ark of the Covenant and the atonement cover were stationed. It is therefore important to explore how the invitation for entry into the immediate presence of God is extended to all who believe.

3.5 Sanctuary as a space of divine tabernacling Presence

3.5.1 Sanctuary as a space of covenantal commitment²⁰⁷

Throne-room mercy

The inner chamber of the Wilderness tabernacle tent was called the Most Holy Place. The ark of the covenant and the atonement cover (Exodus 25:10-22; Exodus 37:1-9)²⁰⁸ were located within the Most Holy Place. In the Old Testament, and in Judaism, the cosmological interpretation was that the inner chamber of a sanctuary represented the highest hidden heavens, where God dwelt (Beale, 2014:26). Yahweh filled the space with his glorious presence, transforming the tabernacle complex into a sacred sanctuary. The design of sanctuary furniture in the Most Holy Place support the interpretation of this inner chamber as Yahweh's throne-room. According to scripture, *Yahweh* dwelt and spoke to Israel from between the cherubim of the atonement cover, above the Ark of the Covenant.

²⁰⁷ Cross-reference: 4.3.8 Love inscribed heart (*kardia*) and mindful knowing (*nous*)

²⁰⁸ Exodus 25:10-22 ¹⁰ "Have them make an ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ¹¹ Overlay it with pure gold, both inside and out, and make a gold moulding around it. ¹² Cast four gold rings for it and fasten them to its four feet, with two rings on one side and two rings on the other. ¹³ Then make poles of acacia wood and overlay them with gold. ¹⁴ Insert the poles into the rings on the sides of the ark to carry it. ¹⁵ The poles are to remain in the rings of this ark; they are not to be removed. ¹⁶ Then put in the ark the tablets of the covenant law, which I will give you. ¹⁷ "Make an atonement cover of pure gold—two and a half cubits long and a cubit and a half wide. ¹⁸ And make two cherubim out of hammered gold at the ends of the cover. ¹⁹ Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends. ²⁰ The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover. ²¹ Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you. ²² There, above the cover between the two cherubim that are over the ark of the covenant law, I will meet with you and give you all my commands for the Israelites. Exodus 37:1-9 ¹ Bezalel made the ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ² He overlaid it with pure gold, both inside and out, and made a gold moulding around it. ³ He cast four gold rings for it and fastened them to its four feet, with two rings on one side and two rings on the other. ⁴ Then he made poles of acacia wood and overlaid them with gold. ⁵ And he inserted the poles into the rings on the sides of the ark to carry it. ⁶ He made the atonement cover of pure gold—two and a half cubits long and a cubit and a half wide. ⁷ Then he made two cherubim out of hammered gold at the ends of the cover. ⁸ He made one cherub on one end and the second cherub on the other; at the two ends he made them of one piece with the cover. ⁹ The cherubim had their wings spread upward, overshadowing the cover with them. The cherubim faced each other, looking toward the cover.

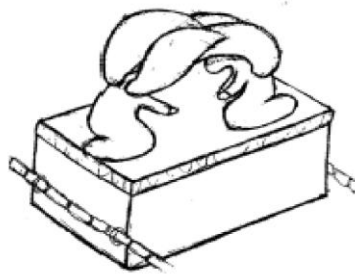


Figure 3:13 The Ark of the Covenant and Mercy Seat

The two objects of furniture to facilitate *Yahweh's* glorious presence were the Ark of the covenant and the cover for the ark. The cover for the ark of the covenant was called the atonement cover or the mercy seat. The atonement cover was made of one piece of pure hammered gold, each side ending in a cherub with outstretched wings facing each other and looking down over the cover (Hamilton, 2011:12786). It was from between the cherubim and above the ark of the covenant (or testimony) that *Yahweh* would meet with his people when his glory appeared upon his descent to dwell amongst them (Hebrews 9:5). The prophets and the Psalms speak of God being enthroned between the cherubim above the ark (2 Samuel 6:2; Psalms 80:1; Psalms 99:1; Isaiah 37:16). The space in which God is enthroned can therefore be thought of as his throne room.

Access to God's throne-room was limited to an annual approach of the high priest for purposes of atonement. The sacrificial aspects of atonement were discussed earlier in the chapter in reference to the courtyard rituals. This section of the study focuses on the journey of the blood through the sanctuary, from the courtyard to the throne-room. A smoking incense-burner was collected at the incense-altar as a cloud of protection. The arduous approach to *Yahweh* was wrought with danger. It was a matter of life and death. Offensive as it might seem in today's culture, it is important to acknowledge that atonement was established through sacrificial blood (Dunn, 2006:212). The appropriateness of the blood sacrifice, and the manner it was presented, were important for the preservation of life. The atonement cover was also called the Mercy Seat. At the Mercy seat God's compassionate mercy was extended in forgiveness of sin in accordance with God's covenantal commitment. The blood had to be presented at the mercy seat for atonement and forgiveness for the people from sin (Leviticus 16; Hebrews 9:7).

The annual application of blood for atonement came to an end through the once-for-all atonement made by Christ as the Melchizedekian high priest. As the Melchizedekian high priest, Christ entered the heavenly throne room and made a once-and-for-all atonement for all mankind, by his own blood (Hebrews 10:19-22). In this way Jesus was presented as a sacrifice of atonement for all

mankind (Romans 3:21-23). Those who believed the message of forgiveness from sin, through the blood of Jesus, are brought near to God (Longenecker & Still, 2014:250). God's people are invited to confidently approach his throne of grace for receiving mercy in times of need, since Jesus offered the perfect atonement, superior to that offered by the Levitical priesthood (Hebrews 4:16; Ephesians 3:12).

The invitation to draw near to God was assured by the fact that believers had been cleansed both with water at baptism, and by the sprinkling of their hearts with Christ's blood for atonement (Hebrews 10:19-22). Hebrews brought an anthropological hermeneutic to the blood rituals of Sinai, Christ, and the human heart (Hebrews 10:22)²⁰⁹. Clearly the blood of Jesus was able to do what the blood of animals could not. The atoning blood of Jesus, applied to the human heart by faith, could cleanse the conscience and relieve the burden of guilt that brought relational separation between God and humans (Hebrews 9:9-14)²¹⁰.

The role of the human conscience is easily underestimated in human decision making. The conscience brings the testimony of God's will as inscribed on human hearts into the thoughts of the individual through the Spirit (Romans 2:15; Romans 9:1)²¹¹. In this way the conscience acts as an alarm system in the decision process to inform the decision-maker of God's will (Louw, 2015:216)²¹². The conscience can be polluted by social and cultural norms and the conscience can be weakened by such lack of knowledge (1 Corinthians 8:7)²¹³. The influence of the conscience can be silenced 'as if seared by a hot iron' (1 Timothy 4:2)²¹⁴. A great deal of energy is required to keep the voice of conscience silenced - and overwhelming guilt at bay. Thankfully, the blood of Jesus sprinkled on human hearts for forgiveness and the purification through the waters of baptism, cleanse the conscience and offers assured entry into God's enthroned presence. The blood of Jesus

²⁰⁹ Hebrews 10: 19-22¹⁹ Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, ²⁰by a new and living way opened for us through the curtain, that is, his body, ²¹and since we have a great priest over the house of God, ²²let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

²¹⁰ Hebrews 9:14 ¹⁴How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death,[a] so that we may serve the living God!

²¹¹ Romans 2:15 ¹⁵They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them. Romans 9:1 I speak the truth in Christ—I am not lying; my conscience confirms it through the Holy Spirit—

²¹² Louw, 2015:216 In this regard soulfulness is connected to the anthropological notion of conscience as kind of moral alarming system (moral sensitivity) in processes of healing.

²¹³ 1 Corinthians 8:7 ⁷But not everyone possesses this knowledge. Some people are still so accustomed to idols that when they eat sacrificial food, they think of it as having been sacrificed to a god, and since their conscience is weak, it is defiled.

²¹⁴ 1 Timothy 4:1-2 ¹The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. ²Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron.

brought down the dividing wall between God and man and since the curtain veil has been torn, access to the throne room has been restored.

Those whose hearts have been sprinkled by faith in his blood, experience a circumcision of the heart, and can boldly enter to find grace and mercy in their hour of need (Ephesians 3:12; Hebrews 4:16; 10:19; 1 John 5:14). Through the blood of Jesus communion with God was restored. Circumcised hearts have changed from stony tablets, to hearts that know the will of God and understand the covenantal commitments of the divine-human relationship. To follow this argument, it is important to return to the sanctuary throne-room to follow the inscription of the divine-human covenantal commitments.

Stone to heart

The covenantal commitment was inscribed on stone tablets and kept in the Ark of the Covenant placed within the inner chamber of the sanctuary. The Ark was designed to accommodate these inscribed stone tablets of covenant laws. A jar of manna and Aaron's staff that budded were also placed inside the Ark alongside the stone tablets. The Ark of the Covenant was equipped with carrying poles held securely when inserted through rings along the sides of the Ark for mobility during travel. Whenever the tabernacle was deconstructed for movement to a different location, the Ark was covered with blue cloth, the curtain veil, and a waterproof leather covering. The Ark was designed to facilitate travel as God accompanied the Israelites on their journey towards the promised land. God was committed, by covenantal promise, to be bound within the divine-human relationship.

A covenant is a legally binding promise between two parties and the Sinai covenant can be viewed as the compassionate and loving way in which *Yahweh* bound himself into an ongoing relationship with his people (Hamilton, 2011:15860). The covenant provided the people with a sense of security in belonging to God: He would be their God and they would be his people (Jeremiah 31:31-34; Louw, 2015:529). Vibrant community life thrived under the mutually agreed tenets of the covenant. As a statement of their faith in a faithful and promise - keeping God, the people agreed to the lifegiving principles initiated and written by God (Exodus 24:1-17). The covenant was life-giving and ensured a healthy community in relationship with God and other people.

The binding agreement between God and people inherently held the risk of tragedy and disaster when the agreement was broken (Exodus 32-34). The negotiation and intercession by Moses on behalf of the people facilitated God's mercy and compassion when human covenant partners broke

the covenant at the golden calf apostasy (Hamilton, 2011:15860)²¹⁵. The apostasy resulted in suffering and by means of Moses's intercession God initiated the renewal of the covenant (Birch, et al. 2005:46).

The people's inability to keep the covenant made the old covenant an obstacle to the special relationship between God and his people. The continuous violation of the covenant by the people did not deter a faithful God from his commitment to an ongoing relationship with the people. Through the prophets, God promised to bring about a completely New Covenant. The New Covenant could be viewed as a testament to God's redeeming love and the fulfilment of God's promise through the prophets. Jeremiah beautifully described the heart of God for his people and his commitment to an ongoing relationship with them (Jeremiah 31:31-34)²¹⁶. Jeremiah declared that God would be engraving the covenant law on people's hearts. The tablets of stone which were housed in the Ark of the Covenant, would be housed within the human body and the new covenant would be written on human hearts so that human minds would be able to comprehend his will.

3.5.2 Love inscribed heart (*kardia*) and mindful knowing (*nous*)

Open access

For the covenant to take effect, atonement had to be made for God to deal with the problem of sin. As discussed in the previous section, the annual atonement requirement in the Old Testament came to a halt through the blood of Jesus, which made a once-and-for-all atonement on behalf of all mankind, sealing a New Covenant by his blood. Jesus made atonement in the actual heavenly sanctuary for all mankind. As discussed in the first part of this chapter, the cosmic impact of this redeeming act of self-giving love, broke open the veil that withheld direct access to God and to

²¹⁵ Hamilton, 2011:15860. The Lord's answer (in v. 10) to the prayer of Moses (in v. 9) is a promise to (re)make his covenant with Israel. To describe this, the Lord uses two similar, yet different, verbs. One is "work wonders" and "how awesome it is what I am doing," both of which are *'āšā*. The second is "that have not been created," *the Niphal of bārā*. The parade illustration of where the biblical text uses both *'āšā* and *bārā* for a divine work is the creation story in Genesis 1:1–2:4 (*'āšā*: Genesis 1:7, 16, 25, 26, 31; 2:2, 4; *bārā*: Genesis 1:1, 21, 27 [3x]; 2:4). One difference between these two verbs, and a difference that does not apply to their presence in Exodus 34:10, is that only the Lord is used as subject of *bārā* in the *Qal* and *Niphal* stems, while both the Lord and a mortal may be the subject of *'āšā*. What I am suggesting is that the use of these two verbs in Exodus 34:10, well known from the opening chapters of Genesis, may be the narrator's way of connecting creation with covenant renewal. Creation is a work of wonder. So is re-creation. Newness is a work of wonder. So is renewal.

²¹⁶ Jeremiah 31: 31-34 ³¹ "The days are coming," declares the LORD, "when I will make a new covenant with the people of Israel and with the people of Judah.³² It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. ³³ "This is the covenant I will make with the people of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts.³⁴ I will be their God, and they will be my people.

eternal life. The lifting of the veil uncaged the Spirit of God from the containment of the inner sanctuary, flooding God's presence into the entire sanctuary and into the world, ultimately filling the entire creation with God's presence at the *Parousia*. It is evident that the tearing of the veil and the metaphoric circumcision of the human heart are analogously linked. Analogous to the removal of the partitioning between the Holy Place and the Most Holy place is the metaphoric removal of the partition which separates the heart and mind at salvation. The impact of mutual access between the spirit-heart has the effect of enlightening the mind through the wisdom of the heart. The tabernacle tent spaces of the Holy Place and the Most Holy Place have anthropological implications that link comfortably with Paul's terms of *kardia* and *nous*.

Wise heart, enlightened mind

For Paul, the condition of the heart (*kardia*) of humans impacts directly on the state of mind (*nous*). These two aspects are irrevocably linked. A circumcised heart or *kardia* changes human discernment and understanding. The inscription of God's laws of love, on human hearts, equip the circumcised heart to know God's will.



Figure 3:14 Laws of Love inscribed on human hearts

Nous or mind, in Greek philosophy, represented rationality and reason as divine dimensions of humanity (Dunn, 2006:73). Based on Jewish thinking, Paul stated that the mind or *nous*, was darkened in separation from God, and could not comprehend the things of the spirit-heart. To him the mind had to be transformed from the darkened state of hard-hearted thinking (Ephesians 4:17-

19)²¹⁷ to being informed by a new heart through enlightenment of the Spirit. In this way, the human mind is transformed to the mind of Christ.

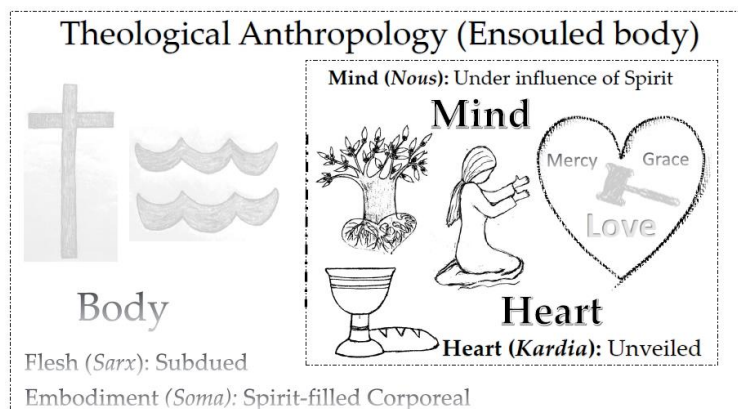


Figure 3:15 Ensouled body: Renewed heart (*kardia*) and enlightened mind (*nous*)

To Paul, the lifting of the veil or the circumcision of the heart recovered the functioning of the mind from a rational mindset in separation from God to a mind discerning of God's will for wise and beautiful daily Christian living (1 Corinthians 3:12-18)²¹⁸. Paul visualized the reception of the Spirit as an experience of unveiling the heart for the opening the mind to revelation as 'intellectual illumination', deep conviction, appropriate emotion, and a sense of relational knowing of self and others (Dunn, 2006:47:431). This relational knowing also included the knowing of God and the

²¹⁷ Ephesians 4:17-19 ¹⁷ So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. ¹⁸ They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. ¹⁹ Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed. Romans 12:2 ² Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

²¹⁸ 1 Corinthians 3:12-18 ¹² Therefore, since we have such a hope, we are very bold. ¹³ We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away. ¹⁴ But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. ¹⁵ Even to this day when Moses is read, a veil covers their hearts. ¹⁶ But whenever anyone turns to the Lord, the veil is taken away. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸ And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

previously hidden wisdom now revealed by the Spirit (1 Corinthians 2:6-16)²¹⁹. In shared identity with Christ, and with open access to God, believers are able to experience peace of mind due to their liberation from the powers of sin and death. Believers are enabled by the Spirit to live their lives responsibly and excellently (Dunn, 2006:440).

3.6 Summary

The purpose of this research project is to investigate the sanctuary model as a possible theological anthropological framework for diagnosis in Christian spirituality. The current chapter served this purpose by means of supplying a methodical and systematic interpretation of the Wilderness tabernacle as a prototype model of divine-human encounter. The study exposed the deeply embedded theological and anthropological dimensions of the sanctuary as a space of divine-human encounter. The design of the sanctuary space, furniture and activities within each space, and the material used, were explored. Each feature of the sanctuary model was investigated in terms of material, practical, metaphorical, symbolic, and spiritual connotations.

The overall pattern of the sanctuary model revealed an overarching cosmological design. This cosmological pattern and related meaning were carefully examined. A design adaptation through the tearing of the sanctuary veil revealed a cosmological shift at Christ's death. The impact of the anthropological link between Christ's flesh and the tearing of the veil was investigated in terms of the effect on believers. Believers have the veil lifted when they turn to Christ by faith and by the identification of Christ's death and resurrection through baptism. Through the lifting of the veil, believers experience the infilling of the Spirit as God takes up residence within the human body. The experience is described as a circumcision of the heart, which opens the mind to the understanding of God's love as the normative direction for life, empowering the believers with wisdom and guidance for fruitful lifestyles. The broad perspective of the overall sanctuary design,

²¹⁹ 1 Corinthians 2:6-16 ⁶ We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. ⁷ No, we declare God's wisdom, a mystery that has been hidden and that God destined for our glory before time began. ⁸ None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. ⁹ However, as it is written: "What no eye has seen, what no ear has heard, and what no human mind has conceived"—the things God has prepared for those who love him—¹⁰ these are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God. ¹¹ For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God. ¹² What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. ¹³ This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words. ¹⁴ The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness and cannot understand them because they are discerned only through the Spirit. ¹⁵ The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, ¹⁶ for, "Who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ.

and ensuing design alteration, guided the details of the subsequent systematic study of each sanctuary space, beginning with the courtyard.

From a cosmological perspective, the material or corporeal world was represented by the sanctuary courtyard. The courtyard connected both the inner, hidden dimensions of the sanctuary as well as the surrounding environment. The courtyard was designed for the liturgies that facilitated the purification from sin and the ordination of priests. The courtyard contained the altar of blood sacrifice and the basin of water. The basin was the location for the priestly ordination ritual consisting of being washed by immersion, robed in priestly garments, and anointed with sacred oil. The blood and water rituals were prescribed by covenantal law. The Christological fulfilment of the legal requirements associated the cross as metaphorical altar of sacrifice, and the basin ritual as the baptism of Jesus. The baptism was actualized through Christ's death and resurrection.

The analogous integration of these courtyard concepts with Christology and Paul's anthropological terms brought the association between the courtyard and human embodiment to the fore. As a metaphorical courtyard, the corporeal human body reflected an ensouled body in the material environment, linking the inner and outer worlds in relational existence. Christ's death and resurrection are interpreted as metaphoric courtyard events, with the cross as the altar and the basin as the rite of passage into the new creation. These fulfilled courtyard concepts have theological and anthropological application for believers. In accepting Christ's atoning sacrifice by faith, believers are justified and declared righteous. In response to such mercy, believers offer their bodies in daily participation in Kingdom service as royal priests. In identifying with Christ's death and resurrection, humans are baptised as a rite of passage into the new creation with Christ, awaiting the realization of spiritual embodiment at the *Parousia*. Analogously, Paul's sanctuary interpretation of believers being washed, robed and anointed by the reception of the Spirit, lines up with the priestly ordination. Through baptism as the ordination procedure, the believer becomes a new creation, or a royal priest, indicating a changed identity and status. The ontological change is associated with an eschatological future in the presence of God. Believers receive eternal life and have access to the metaphorical 'tree of life'. Paul's description of this ontological shift in believers was presented in a diagram demonstrating the shift from *psychikos* or embodied human, to *pneumatikon* or Spirit-filled embodied human.

The impact of such an ontological shift affects the entire sanctuary space through the tabernacling residence of God. Paul's anthropological terms support the interpretation of the ontological shift in terms of human embodiment as sanctuary courtyard for dealing with sin. Christ's victory over

sin disempowered sin in sinful flesh (*sarx*) and brought the body (*sōma*) under the influence of the indwelling spirit. The corporeal human embodiment under the influence of the Spirit awaits the transformation into a spiritual body at Christ's return. These aspects of salvation are associated to the material aspects of embodiment, impacted through faith and baptism. As a rite of passage, baptism brings believers into the inner part of the sanctuary, represented by the tent in the Wilderness sanctuary.

The first chamber of the enclosed sanctuary tent was associated cosmologically with the visible heavens. The hidden inner space had three liturgical stations for priestly engagement in sensual worship. The Table of Presence represented the space of fellowship, the incense altar of fragrant prayer, and the lampstand representing the tree of knowledge for decision making and understanding. The interpretation of these activities in terms of their Christological and pneumatological dimensions, were addressed in the study. The interpretation of this inner space supported the understanding of a royal priesthood in participation with Christ, to accomplish the will of God. It also highlighted aspects of belonging, fellowship and devotion, prayer in communion and communication with God, and a charismatic Christian lifestyle as a witness to the world. The Christological and pneumatological aspects of this are of Christian service and was reconfigured at the removal of the veil between the two chambers. This veil was in existence during the time of the Wilderness sanctuary.

Behind the curtain veil, the inner chamber of God's tabernacling presence contained the Ark of the Covenant and the Atonement Cover - also called the Mercy Seat. The cherubim above the Ark were part of the mercy seat – made in one piece. The cherubim shielded the engraved stone tablets and other items stored in the Ark. Access to this chamber was metaphorically guarded by the cherubim embroidered on the curtain. Access to the inner chamber was granted annually, to the high priest, under specified conditions. Through the once-off atonement by Christ's blood, access to God's tabernacling presence was opened, changing the sanctuary design from two chambers into one. The anthropological impact of this design change can be found in the interpretation of Paul's anthropological terms.

The two chambers of the tent were analogously associated to the anthropological terms of mind (*nous*) for the adjacent inner chamber, and spirit-heart (*kardia*) for the inner chamber. Open flow between these two chambers has theological implications for believers. The lifted veil means that believers have access to God's love as normative direction, inscribed on human hearts, presented as the conscience. Having access to God's immediate presence provides guidance for wise and

fruitful living. The rationality of independent thinking is transformed into a mind guided by God's wisdom in discerning God's will. An enlightened mind integrates the resources of God's wisdom into productive lifestyles that reflect the will of God for the benefit of all.

The study of the design and operations of the sanctuary provided a framework for understanding God's indwelling presence of God with believers, and the impact of access to God through the redemptive work of Christ.

3.7 Conclusion

The investigation of the Wilderness sanctuary provided a model for integrating the corresponding terms used by Paul regarding the human body as a sanctuary for God's indwelling presence. The study emphasized the significance of the ontological change at the tearing of the veil through the redemptive work of Christ, and the transforming impact of the indwelling Spirit on embodied souls. The study followed the concepts of priestly liturgy in Old and New Testament contexts in relation to the Christ's fulfilment of the legal requirements and the empowerment of the indwelling Spirit to guide believers in the participation with Christ in Kingdom service for the benefit of all creation.

The analogous amalgamation of the building and body sanctuary concepts created a merged framework for understanding divine-human encounters as experienced in human embodiment through the indwelling Spirit. It was proposed that the newly merged sanctuary framework would provide indicators of Christian spirituality on which clinical assessments can be founded. This framework is presented in the next chapter.

4. CHAPTER FOUR: SANCTUARY MODEL AS PARADIGMATIC FRAMEWORK FOR DIAGNOSIS IN CLINICAL PASTORAL PRACTICE

4.1 Chapter introduction

The aim of this research project is to find a suitable theological anthropological framework for diagnostic purposes in clinical pastoral work. The Wilderness tabernacle, as a prototype sanctuary, served as the pattern from which equivalent anthropological terms used in Paul's epistles, were integrated to create a new model. The analogous integration of building and body concepts has provided a suitable contextual framework of diagnostic indicators in Christian spirituality. The goal of this current chapter is to present the integrated sanctuary model as a suitable theological anthropological framework for diagnostic purposes. The objective is to both identify the indicators of Christian spirituality and to propose an appropriate conceptual assessment spectrum for each indicator.

The proposed assessment spectra fall within the research parameters but are unrefined and open for further development. The recommendations are based on deductions made from the research, as well as from undocumented personal experience in the clinical field. It is hoped that other experienced and knowledgeable clinical pastoral therapists and chaplains will engage with the model to develop and validate the framework as a helpful tool in clinical practice.

The purpose of this research is neither to judge nor label patients. The motivation for this research is fundamentally embedded in the purpose of supporting patients in their process of salvation and transformation towards wholeness and mature faith. With this meaning in mind, a spectrum approach is helpful. A spectrum assists in identifying the general location of the patient's lived experience along the relevant spectrum, with the option of shifting along the spectrum to a safer place, more conducive to wellness. A spectrum presents options for movement along the spectrum with the hope of change as a possibility. The wholeness models presented earlier in this research, as well as the research findings, assist in identifying the points along each spectrum. The gaps are filled by cautiously applied intuition and experience in the clinical field.

The presentation of the sanctuary as a proposed assessment framework requires indicators of Christian spirituality. Christian spirituality is defined as a divine-human relationship with a specific Christian God. Therefore indicators of Christian spirituality apply to both the conceptualization of God, and the human response to the resultant God-image as perceived. Indicators of Christian spirituality point to the self-understanding of humans within the divine-human relationship. A theological anthropology intrinsically relates to the perceived identity of both God and humans in relational interaction.

4.2 God-images²²⁰: A graphical representation

4.2.1 Synopsis

There are many interpretive challenges regarding the character and nature of the covenantal partners and the impact of encounters. The notion of the sanctuary as a residence for God, reveals a God who wants to be near and known. It is important to probe into the conceptualization of God by humans as there is a link between the paradigms formed through God-images, and healing. The quality of the divine-human relationship is determined by the interpretations of God as a partner, and the understanding of what it means to be human in relationship to God.

It is important to resist concretizing or formalizing the interpretations of the living and dynamic divine-human interactions. The sanctuary framework is intended as a supportive guide towards wholeness. Hopefully, the framework will be refined under God's compassionate guidance by means of other experienced professionals in the clinical pastoral field, and the patients whose lived experiences speak of God's comfort and healing through professional therapeutic interventions.

In the profession of clinical pastoral caregiving, Louw's experience and depth of understanding is helpful in guiding the practical and theological applications of the proposed theological anthropological sanctuary framework. Louw emphasizes the importance of paradigms that shape the conceptualization of God within the divine-human relationship. Louw's perspectives provide insight into the biblical metaphors by which God is conceptualized, including the impact of distortions that could occur. These paradigmatic distortions provide indicators of spiritual pathology.

In the next section, a proposed graphical representation of God-images is offered for use in clinical diagnoses towards wholeness. The God-images signify biblical metaphors as characterizations of

²²⁰ Cross-reference: 2.4.1 The image of God paradigm in spiritual formation; 2.3 Sovereign intervention in relational healing; 4.2.3 God-images: Paradigms that affect wholeness; 4.2.4 Concluding comments on God-images represented by Biblical metaphors

God. The metaphorical God-images are based on the relational dimensions of *power and distance* found in the axial presentations of the various Circumplex Models. The Circumplex model is a helpful aid with which to interpret appropriate and inappropriate God-images. The paradigms relating to these God-images are applied to the interpretation of the Sanctuary Model as a theological anthropological framework. The way in which God is conceptualized impacts on human self-understanding and the appropriateness of the response to the God-images are assessed in following section. In this section, the adapted version of the Circumplex model offers a helpful visual graph for interpreting the relational impact of God-Images on human self-understanding and, ultimately, on wholeness.

4.2.2 Conceptualization of God's power and distance

Wholeness relates closely to the underlying paradigms shaped by how God is imaged in Christian spirituality (Louw, 2015: 424-427). The manner in which God is imaged by humans translates into belief systems and paradigms that shape daily life. These belief systems determine responses to the challenges and paradoxes of life. According to Louw, the key to healing lies in the critical examination of these paradigms plus the metaphysical aspects behind them. Once dysfunctional paradigms in the conceptualization of God have been identified, pastoral guidance can support shifting towards a more appropriate understanding of God's gracious and unconditional love. An appropriate understanding of God's love associates the related God-image with Christian spiritual formation and growth.

Within the relational nature of Christian spirituality, theological anthropology deals with the meaning of humanity in relationship to God. The essence of relationships has been identified in terms of two pivotal dimensions. These two dimensions comprise issues relating to **power** and **distance** in relationships.

Power and distance²²¹

The conceptualization of God's sovereignty (power) and intimacy (distance) fall well within the relational agendas described by Brueggemann as far and near (2010:52-53). Brueggemann uses an axial schema to describe the far agenda vertically and the near agenda as horizontally. The far (vertical) and near (horizontal) agendas represent the social dimensions of power and trust within relationships that act as indicators of related emotions within the spaces created by the axes (Brueggemann, 2010:53). Brueggemann's axial presentation fits well within the relational

²²¹ Cross-reference: 2.2 Dimensions of relational woundedness: Broken trust and perverted power

dimensions inherent in the various Circumplex models (Walsh, 2003:514-541; Plutchik & Conte, 1997; Olsen, Russell & Sprenkle, 1989).

Relational dimensions have been named differently in the various Circumplex models, depending on the context. The *horizontal axis* in the various Circumplex Models relate to the perceived relational **distance or nearness**. In polar representations of the horizontal axis, concepts such as hostility-affiliation or independency-dependency have been applied. Terms such as closeness, cohesion, or simply distance, have been used to describe the horizontal axis. The following diagram represents the horizontal axis as an indicator of how God is perceived in terms of distance.

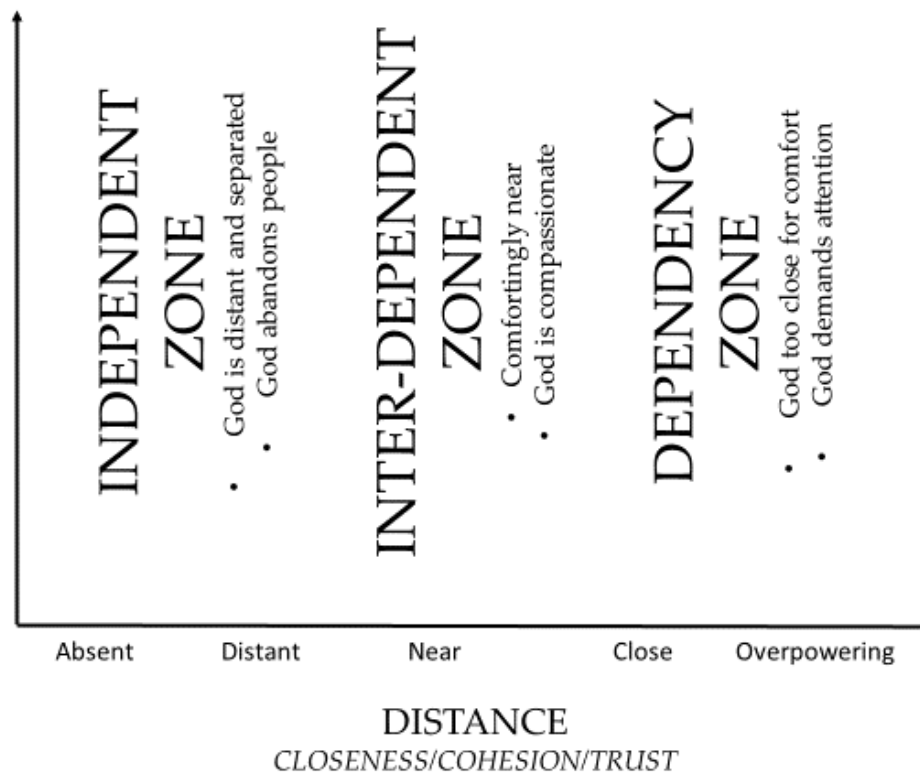


Figure 4:1 Conceptualizing of God's relational distance in divine-human relationships

The *horizontal axis* generally represents relational **distance or closeness** indicative of the quality of trust. Attachment style research associates the distance dimension with trust. Distance relates to the perception of God's trustworthiness. How faithful is God to his promises and how safe is it to be near God? These conceptualizations are suggested as possible criteria in the clinical assessment of God-images, in conjunction with aspects represented on the vertical axis of the currently applied Circumplex model.

The **vertical axis** demonstrates the **power** distribution by means of role representation, levels of functioning, and the quality of responsibility. Polar designations have included dominance-submissiveness, above-below and other similar concepts. The vertical axis has been named according to the context of the relevant research and ranges between concepts of adaptability, flexibility, agency, or power. The following diagram represents the vertical axis in terms of the perception of God's power.

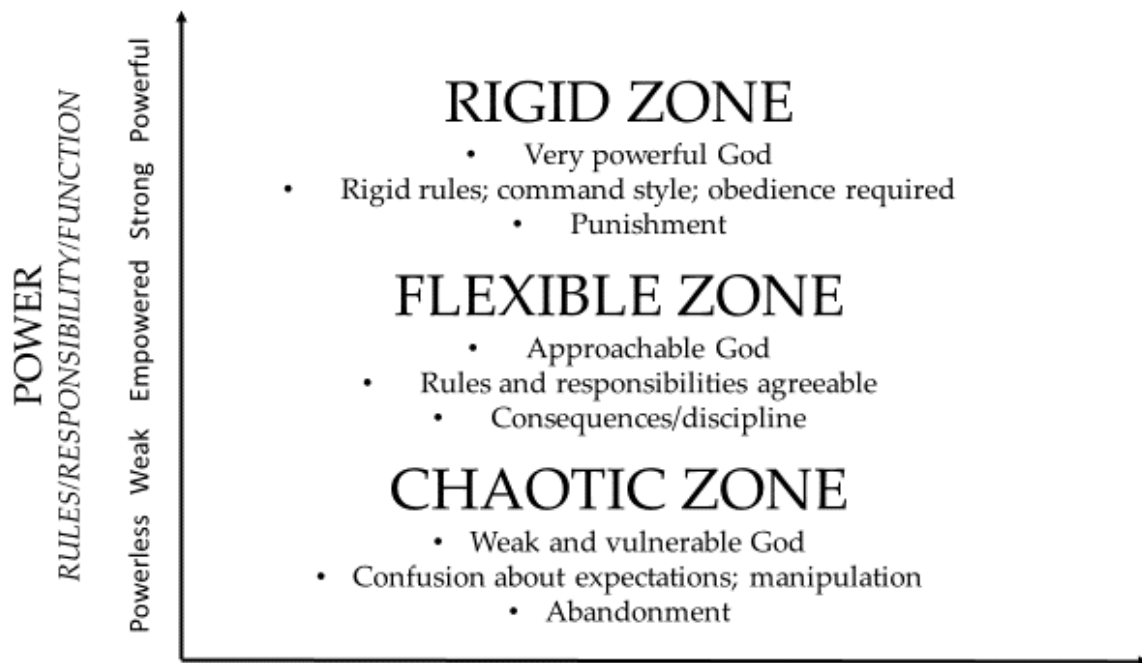


Figure 4:2 Conceptualizing the power of God in divine-human relationships

In this application **Power** relates to the perception of God's rules, responsibilities, and role in the divine-human relationship. According to his sovereignty, how powerful or weak does the human perceive God to be? How rigid, flexible, or uncertain are his rules? How does he respond when humans break the rules?

In combining the power and distance axes in the context of this hypothesis, it is possible to attain the following graphical perspective on possible ways in which humans could image God.

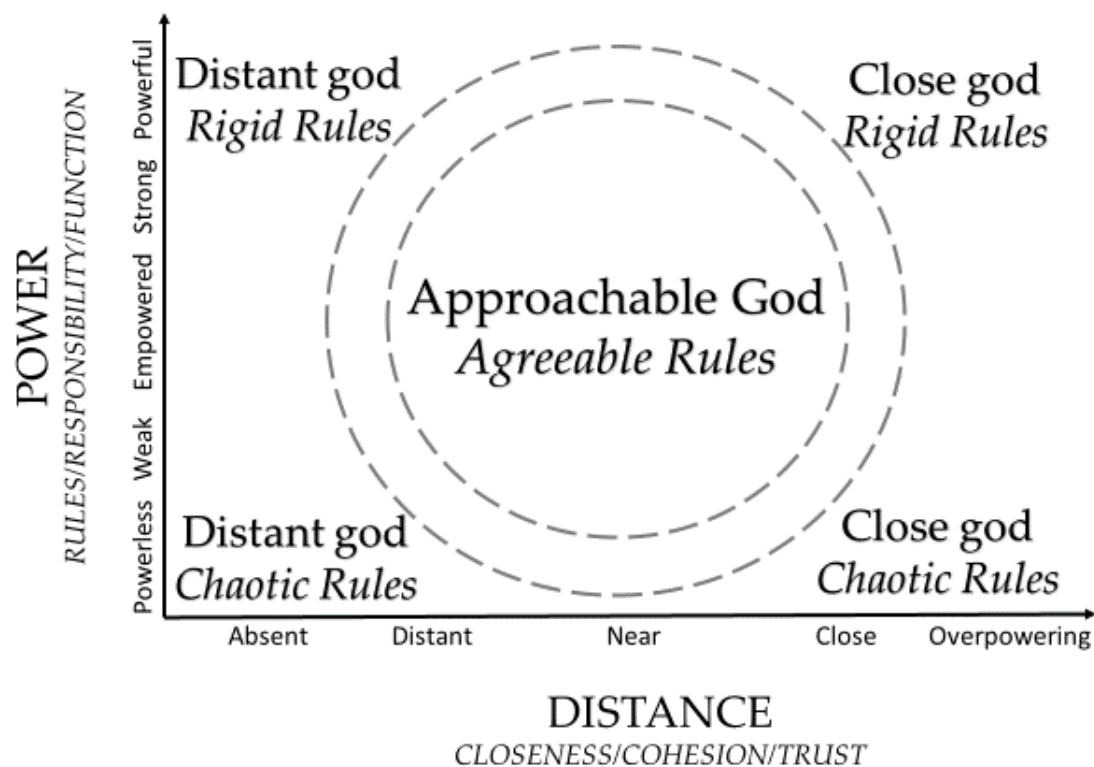


Figure 4:3 Conceptualizing the power and distance of God in divine-human relationships

Super-imposing concepts of Louw's metaphorical images of God (See 2.4.1) on a relational grid, such as the Circumplex Model, facilitates the identification of **appropriate or inappropriate perceptions of God**, in visual form. In order to create such a model, God's perceived Power and Distance can be overlaid with Biblical metaphors for God.

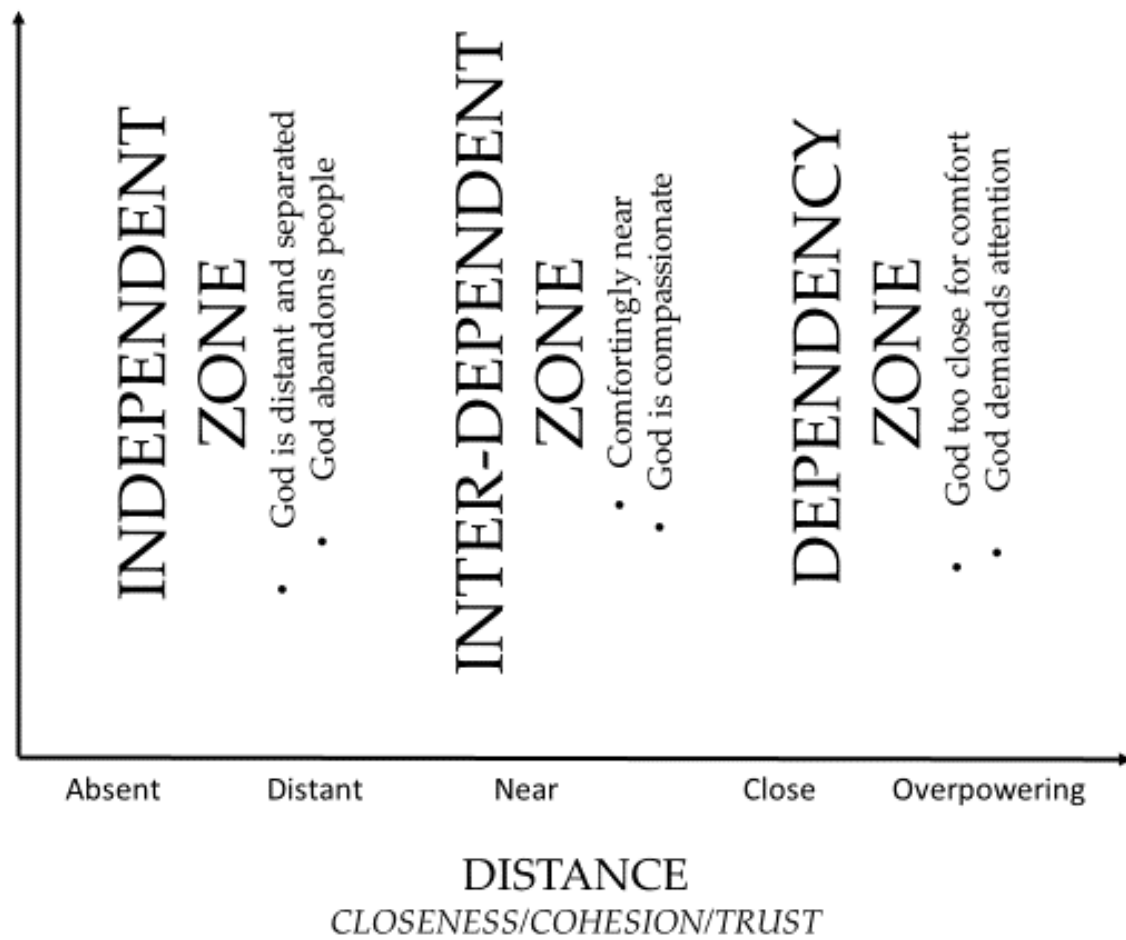


Figure 4:4 Metaphoric conceptualizations of God in divine-human relationships

The above diagram broadly represents images of God based on biblical metaphors. For the purposes of this study, the central circle represents an appropriate conceptualization of God - focused on the being and nature of God. The wider circle represents a space where human perception of God shifts from God as creator and ruler, to created beings. In the spaces of the wider circle, perceptions of God are distorted. Distorted perceptions of God's power and distance lead humans to establishing their own norms and risking the danger of mismanaging God's resources for self-gain. The mismanagement of resources for the benefit of a few is disempowering and increases oppressive suffering. Inappropriate distribution of resources creates space for the development of inhumane relational divisions and oppression.

Moving further outward into spaces of increased distance and separation from God's will and ways, other entities are established as gods. Imposter gods claim power for themselves and usurp resources for personal gain or for selected members only. Where imposter gods establish their rule these distorted conceptualizations of God do not reflect God's nature and being. These distorted images pose harm to humans and obstruct wholeness.

Brokenness is found in the wake of independence from God and illegitimately claimed power. Brokenness (See 2.2) was described as the anguish experienced by creation when humans do not trust the Creator and desire independent power. It is clear that distorted God-images affect wholeness.

4.2.3 God-images: Paradigms that affect wholeness

Louw's insights on God-paradigms that either support well-being when appropriate or spiritual pathology when inappropriate, are extremely helpful (See 2.4.1). Louw's reference to Biblical metaphors as descriptions of God-images guides the interpretation of the quadrants along the Circumplex mode as presented in the above section. The interpretation of each biblical metaphor is cross-referenced to prevent repetition from previous chapters.

The diagrammatic presentation of biblical metaphors aims to aid the diagnostic process in clinical practice and to guide treatment. The interpretation of Biblical metaphors, as inappropriate of appropriate God-images, begins, firstly, by presenting the indicators of brokenness found in Section 2.2. which describe the relational dimensions of broken trust and perverted power; and secondly, the indicators of wholeness in Section 2.3. which describe sovereign intervention towards relational healing. Finally, the interpretation of the biblical metaphors as God-images is integrated with personal experience and intuition, and therefore subject to further research.

Imaging God as Creator: Empowering life-giver (or rational scientist)?

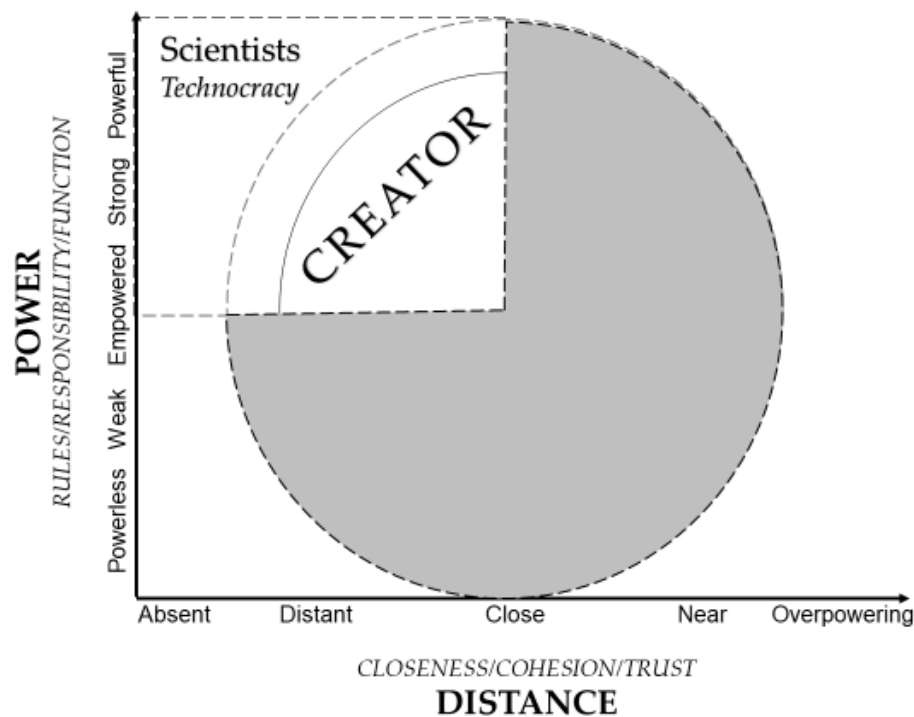


Figure 4:5 Imaging God as Creator

The brokenness in the wake of choosing independence from God was interpreted as creation not trusting the Creator and desiring independent power²²². Consumption from the tree of knowledge of good and evil was evidenced by the contemporary trust in scientific knowledge, independent from God's wisdom and guidance. Gathering information for gaining the power knowledge and expertise is an on-going performance-driven quest. Trusting in human experts as gods leads to the unequal distribution of resources and abuse of power. In the zone of independence from God, humans deal with separation anxiety by avoiding God and trust scientific knowledge for healing the shame of human inadequacies. In the space of independence from God the paradigm of scientific determinism is shaped, and arrogance lies in the power of expertise. In this space God is *inappropriately* conceptualized as an expert scientist. When scientific experts are gods, God the Creator is no longer acknowledged.

When God is *appropriately* acknowledged as Creator, God's creative work is experienced as 'life-giving, life-preserving, and life-blessing' (Fretheim, 2010:12). God's creational and re-creational acts are interpreted as new beginnings and the participation of God's new creation through the redemptive work of Christ is a cause for thanksgiving and celebration. Eschatological hope is

²²² Cross-reference: 2.2 Dimensions of relational woundedness: Broken trust and perverted power 2.2.1 The distance of independence: Misplaced trust; 2.2.2 The enmeshment of dependency

found in the appropriate interpretation of the awaited consummation of God's new creation. This eschatological hope is founded in the restorative work of Christ as the last Adam.

Imaging God as Man: Self-giving Adam or self-serving man? ²²³

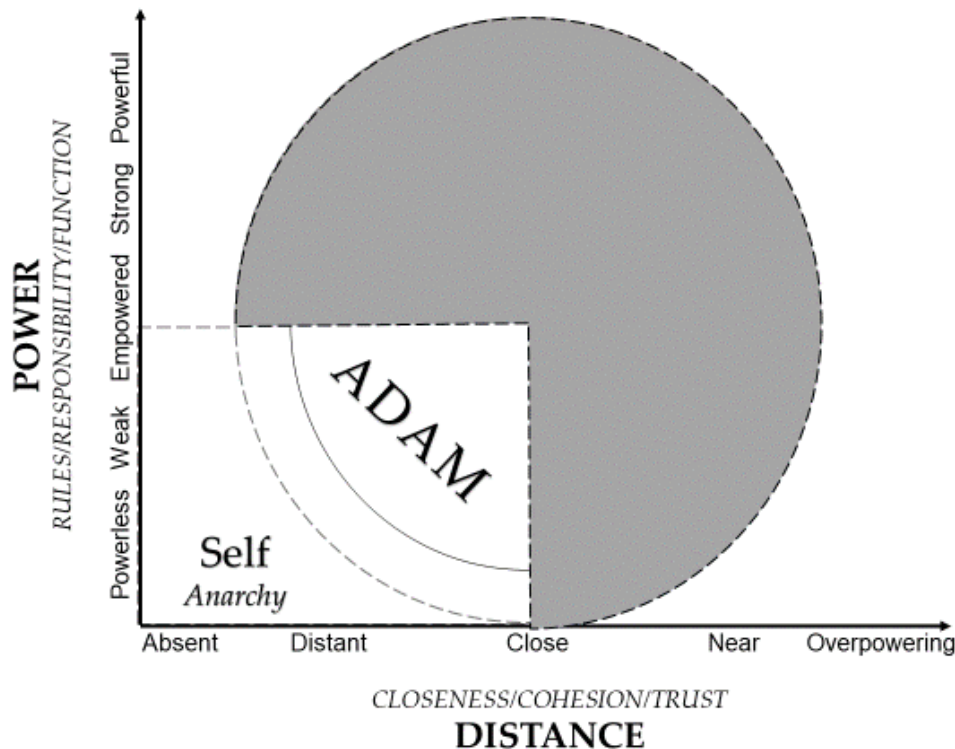


Figure 4:6 Imaging God as 'Man' (Adam)

Following broken trust in, and independent power from God, the escalation of angry violence leaves the adamic race in a state of woundedness (See 2.2.1 The distance of independence: Anarchical annihilation). God's redemptive interventions are misinterpreted as weakness, and Christ's death as failure to complete the rescue mission. In the wake of such distorted interpretations of God, feelings of abandonment and powerlessness lead to the illusion of empowerment through self-rule. Self-rule opposes God's rule and creates an independent set of rules. Where anarchy rules, all other authorities are annihilated for the sake of self-preservation. In the space of anarchy humans establish themselves as gods. Principles of self-rule can be discerned in the establishment of cultures and cults to compensate for the loss of community in the isolation of independence. The *inappropriate* conceptualization of God, as absent, fails to recognize the presence of God established through the work of Christ as both God and Man.

²²³ Cross-reference: p. 42 Anarchical annihilation

God the Creator entered creation as a man to restore the failed adamic mission. God's creational plan for mankind was co-rulership of God's creation. As the last Adam, Christ overcame the powers of sin and death and restored the divine-human relationship (See 3.2.3 Theological implications of design alteration). An *appropriate* conceptualization of God, as the last Adam, interprets God's humanity in terms of victory over sin and death through the obedience of Christ in contrast to Adam's disobedience. With an appropriate interpretation of Christ's victory over sin and death, humans enjoy the hopeful promise of eternal life and restored dignity and status. Human identity is affected by the understanding of human participation in God's new creation by faith. Believers are established in their vocation of participating in God's Kingdom as a royal priesthood.

Imaging God as Priest: Suffering servant or manipulative mediator ²²⁴

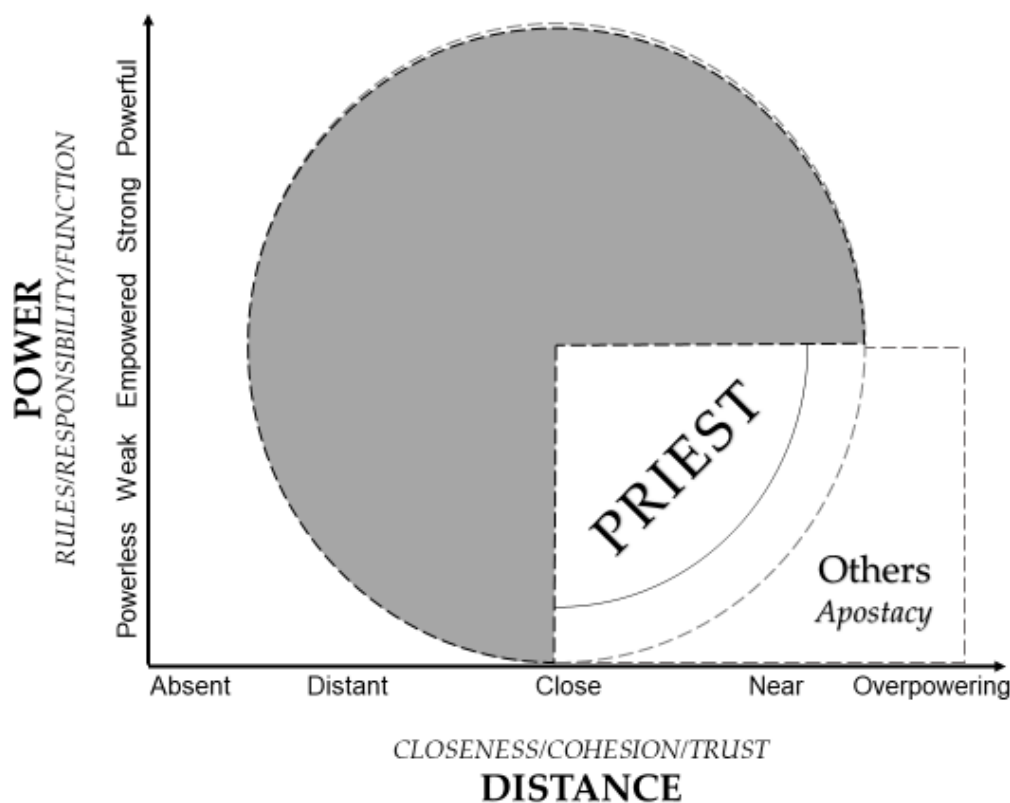


Figure 4:7 Imaging God as Priest

The overwhelming impact of distance in the human divine-human relationship was overcome by mediators. When mediators are elevated to a status beyond their appropriate assignment, the mediators act as an exclusive medium to a god. False prophets, false priests and other occultic forms of mediation create the *inappropriate* conceptualization of God as a manipulative and

²²⁴ Cross-reference: p.45 Idolatrous deception

demanding god. Many exhaustingly demanding rituals and incantations are required to please the gods (See 2.2.2 The enmeshment of dependency: Idolatrous deception). Under these confusing circumstances, the appropriate mediation and priestly function fulfilled by Christ is misinterpreted.

The *appropriate* understanding of Christ as the mediator and High Priest of the New Covenant is comforting to believers in their suffering. In anguish, believers experience the compassionate presence of a God who identifies with their suffering and gives the assurance of victory over the powers of sin and death. The forgiveness of sin through Christ's atoning sacrifice frees believers from guilt and results in the cleansing of their consciences. In the role of royal high priest, the suffering servant overcame sin and simultaneously executes royal rule.

Imaging God as Ruler: Shepherding King or autocratic dictator?²²⁵

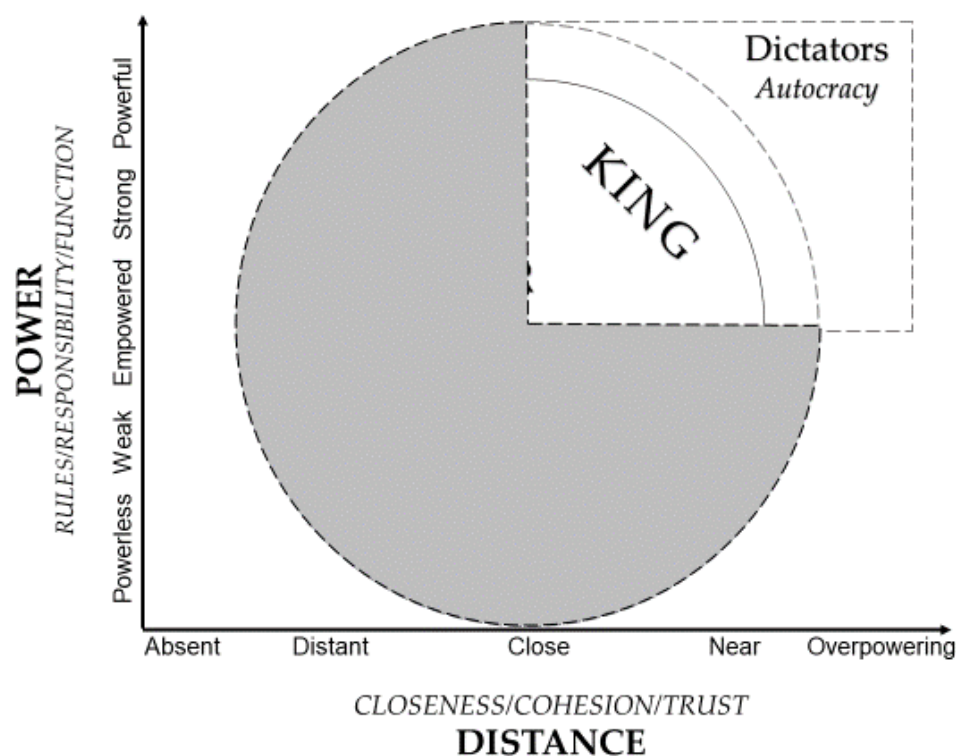


Figure 4:8 Imaging God as King

The brokenness of oppression under the illegitimate power of authoritarian dictators is a historic reality. The high-jacking of judicial, economic, social, and spiritual power by such rulers, has devastating effect on the oppressed. The promises of exclusive benefits to subjects are loaded with demands. When human rulers act as if they are gods, such rulership brings people into slavery,

²²⁵ Cross-reference: p.46, Perilous power

demanding both performance and loyalty for acceptance. Hierarchical rulership is an *inappropriate* conceptualization of God's sovereign rule.

God's leadership style is embedded in the concept of the non-hierarchical trinitarian relationship. God is not hierarchical. Christ's reference to leadership as not 'Lording it over others' is an example of God's shepherding leadership style. The gracious and compassionate nature of God is evident in the hospitality and generosity of abundant resources offered for the benefit of all. The restoration of human dignity in the new creation removes the unequal hierarchical interpretation of gender, status, or race. An *appropriate* conceptualization of God as sovereign ruler frees humans to live responsibly for the benefit of all creation, with the understanding of God as a merciful and just Judge and King who invites human participation in the governance of resources. God's indwelling presence is embraced as a wise companion and normative guide for fruitful Spirit filled living.

Imaging God as Being: The nature of God²²⁶

The self-existent origin and nature of *Yahweh* as a faithful and compassionate God was discussed in a previous chapter. As mentioned before, the essence of God's self-existent being was contradictory to the known gods in the ancient near eastern context, where other gods had to perform to justify their existence. Actions defined the gods, yet *Yahweh*'s nature was revealed in relationships. These two ways of being are in directional opposition: firstly, being someone from whom actions flow in accordance with their ontology or, secondly, having to perform in order to become someone, thereby specifying a functional ontology. How God is perceived influences human responses within the divine-human relationship.

The appropriate conceptualization of God as a 'being' God whose actions reflect his nature, will support Christian spirituality directionally from being to doing. Christian identity and service will be ontologically grounded and not dependent on performance. Good works will not be driven by a need for acceptance but will reflect a grateful response to God's goodness.

Chandler (2014:156²²⁷) describes the impact of the being-doing direction on believers and these directional indicators facilitated the development of the following visual assessment tool:

²²⁶ Cross-reference: p.57 God's being and other gods doing.

²²⁷ Chandler, 2014:156 "The apostle Paul observed, "For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life" (Eph. 2: 10). God created us for specific good works, such that our reciprocal love in relationship with God would be expressed to others through the power of the Holy Spirit. *These good works, whereby doing flows out of being*, directly connect to our vocation, which aligns with how God created us".

Being-doing spectrum

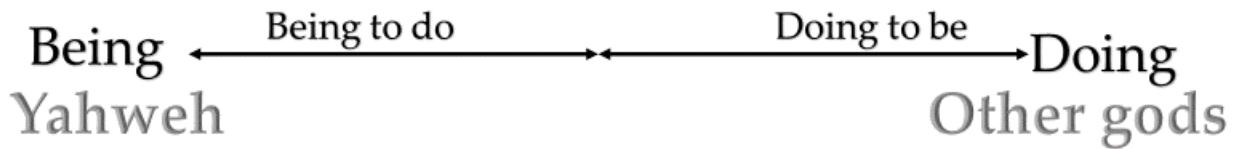


Figure 4:9 Being-doing Spectrum

Conceptualizing God as a ‘being’ God from whom actions flow, impacts Christian service directionally from being to doing. The disjunction in the being-doing spectrum represents a shift from the being-doing direction motivated by God, to the doing-being direction instigated by other gods. Christians who try to please God by actions, can re-orientate and change direction to better represent God. At the doing-being side of the spectrum, the demandingness remains, even in a directional change. There is no Sabbath rest on the doing-to-be junction of the spectrum.

It is proposed that an appropriate ontological understanding of both God and humans can affect the quality of Christian lifestyle. Actions that are motivated from an appropriate understanding of God’s being, will be in harmony with God’s will and fall within the rhythm of creational sabbath rest. Actions executed will derive meaning from participating in God’s divine purposes for the benefit of all creation, drawing deeply from the well of God’s wisdom and the charisma of the Spirit. From the space of being, God’s sovereignty can be celebrated - and the identification with God’s weakness in suffering will be comforting in times of anguish.



Figure 4:10 Being-doing ontology

Actions that are motivated by human effort, driven by religious, societal, or cultural demands are not sustainable in the long term. Human effort is susceptible to deep disappointment when expectations are not met. Actions that occur in the space of doing-to-being follow the way of other gods. Imposter gods are very demanding and set a high bar for compliance and pose the threat of punishment in failure. Energy is driven towards appeasing these gods - to avoid punishment and in search of rewards. The harsh execution of power by imposter gods stands in stark opposition to the creational power and freedom of *Yahweh* as a sovereign God.

4.2.4 Concluding comments on God-images represented by Biblical metaphors

Putting God in a box, metaphorically speaking, is an attempt in futility. Representing the conceptualization of God in a simple graphical format clearly has limitations. In addition, the generalisation of biblical metaphors limits the inclusive overlap of concepts. For example, the sovereignty of God has been metaphorically summarized in terms of God as a Creator and Ruler/King. Both those concepts of God's sovereignty include the metaphoric concept of God as a Judge. The metaphor of God as a King includes the concept of God as a Shepherd, and God as Creator includes the metaphoric concept of God as a Father. The metaphoric representations of God as Father or Shepherd act to bridge God's humanity in Christ. As metaphoric Judge, God's sovereignty is bridged by Christ the mediator.

It is not possible to separate the quadrants, representing biblical metaphors of God, with crystal clarity. The value of this seemingly futile exercise can be found in observing the impact of specific metaphoric conceptualization of God on health. Ultimately, patients will interpret their particular situation in accordance with the paradigms shaped by the relevant God-image. Within the divine-human relationship, human self-understanding is associated with interpretations of encounters with God. The role of the sanctuary as a space for divine-human encounters is an important focus of this current study. The sanctuary represents the metaphoric body for God and the human body is interpreted as the residence for God's indwelling Spirit.

The concepts of a sanctuary building and sanctuary body as dwelling places for God, were analogously integrated in the previous chapter to shape the framework for a theological anthropology. The following section presents the sanctuary model as a theological anthropological framework on which to base diagnosis in clinical practice.

4.3 Sanctuary framework: Identifying indicators of Christian spirituality

4.3.1 Synopsis

The research in the previous chapter affirmed the sanctuary model as a suitable theological anthropological framework for presenting indicators of Christian spirituality. As an appropriate theological anthropological framework, the sanctuary model provides diagnostic indicators of Christian spirituality for clinical diagnosis. Firstly, the indicators support the interpretations of human perceptions of God, who resides in in the sanctuary of human embodiment. Secondly, the indicators guide the interpretation of self-understanding in humans, who host God's indwelling presence.

The previous section of this current chapter focused on assessing the impact of God-images on humans. The indicators pointed to the effect of both appropriate and inappropriate God- images on humans. The impact of these God-images on humans was associated with the interpretation of the sanctuary framework in terms of design, spaces and activities from an anthropological perspective. The research systematically unfolded the impact of Christ's salvific work and the presence of the indwelling Spirit on embodied souls. Based on the sanctuary model framework, these indicators of Christian spirituality in the following section will be integrated in terms of their applications in clinical practice.

Firstly, the **sanctuary design**²²⁸ is presented from a ‘zoomed out’ perspective to indicate the ontological effect of salvation on humans. The ontological effect of salvation is represented by the change in the sanctuary design at the lifting of the fleshly veil. The veil had enslaved embodied souls to the influence of the flesh. The lifting of the veil is likened to a circumcision of the heart to enlighten the minds through God’s indwelling presence. The impact of the lifting of the veil on believers is reflected in the shift²²⁹ from being embodied souls (*psychikos*) - with minds under the influence of the flesh, to Spirit - filled embodied souls (*pneumatikon*) - with minds under the influence of the Spirit. The ontological shift indicates a rebirth from the old adamic nature to **new creatures**²³⁰ in Christ. The lifting of the veil and the subsequent ontological shift introduced issues of Christology, pneumatology, and eschatology. The **eschatological hope** of eternal life in the presence of God through participation in the new creation, is an important indicator of human wellness in Christian spirituality and recommendations are offered for assisting diagnosis.

Secondly, the interpretive ‘zoom’ focuses in on the sanctuary - **human embodiment** represented by the sanctuary **courtyard**. Human embodiment²³¹ (*sōma*), represented as the corporeal and material aspect of being human, metaphorically hosts the flesh (*sarx*) as the location where **sin** lives. Christ’s victory over sin and death, by means of the **sacrificial offering** of his **blood** for the atonement of sin, is reflected in the sanctuary model by the subduction of the flesh at salvation. The influence of the flesh over the mind is overcome as God takes up residence in the human sanctuary, bringing the mind under the influence of the Spirit. The interpretation of the justification, received through faith in Christ’s atoning sacrifice, is proposed as an indicator of wholeness in Christian spirituality and suggestions are made for diagnosis.

Still in the sanctuary **courtyard** or analogous **human embodiment**, the ritual of **water baptism** represents the purification, consecration, and ordination of believers as royal priests. In identification with Christ’s death and resurrection, baptism is seen as a rite of passage into the family of God through rebirth into new creatures with eternal life as inheritance, and the indwelling presence as deposit - ensuring an eschatological hope of a secured future in God’s presence. The interpretation of baptism is an indicator of wholeness in Christian spirituality and recommendations are offered for diagnosis.

²²⁸ Cross-reference: 3.2.3 The cosmic impact of re-configuration sanctuary space

²²⁹ Cross-reference: p.91 From *psychikos* to *pneumatikon*

²³⁰ Cross-reference: p.101 From person to royal priest (new creature)

²³¹ Cross-reference: p.96 *Sōma* and *sarx*: Embodied corporeality and mortality

The sanctuary **tent**, representing the ensoulment²³² of the body, is anthropologically associated with the human mind and spirit-heart. The sanctuary activities representing facets of the human mind, includes: the **fellowship** of believers in God's presence; fruitful Christian lifestyle as a **witness**, guided by the wisdom of the Spirit and the normative guidance of the conscience; and interactive communication and communion with God in **prayer**. In terms of the ensoulment of the body, the **mind (nous)** represents Christian worship and Kingdom service as guided by the **spirit-heart (kardia)** as the location of God's Spirit (*Pneuma*).

Christian **fellowship (koinonia)** represents the relationship with the fellow believers in the presence of the Living Word. **Communion** represents the remembrance of Christ's life-giving sacrifice and the celebration of belonging to the family of God as one metaphoric loaf or body. The quality of **church relationships**, and the interpretation of acceptance and **belonging**, are indicators of Christian spirituality. A relational grid is suggested as an aid in clinical diagnosis.

The **wisdom of the indwelling Spirit**, and the normative guidance of the **conscience**, equip believers for fruitful lifestyles that bear **witness** to God's love for all creation. **Minds**, enlightened as a result of the removal of the veil that darkened understanding, are able to comprehend and discern the will of God in every dimension of life. The will of God consists of the laws of **appropriate love** and are inscribed on human **hearts**. A tree-grid, representing the different dimensions of life in which humans bear testimony of God's love, is offered as an assessment grid for diagnosis.

Access into the **presence of God** is ensured by the lifting of the veil, and the quality of interactive engagement with God through **prayer**, reflects the interpretation of **grace and mercy** through the forgiveness of sin. The quality of interactive engagement with God through prayer is an indicator of Christian spirituality, and a proposed aid is offered to assist clinical diagnosis. The interpretation of grace and mercy through the cleansing of the **conscience** by means of Christ's blood is an indicator of wellness in Christian spirituality and an aid is proposed for assessment in clinical practice.

In the following section, the sanctuary model is presented as a theological anthropological framework with indicators of Christian spirituality and proposed aids for diagnosis in clinical practice. The discussion starts with the overall design, and then moves through the sanctuary as a model to unfold the theological impact on the anthropological dimensions of the embodiment of the soul and the ensoulment of the body.

²³² Cross-reference: 3.4 Sanctuary as a sensual space of hospitable *service (diakonia)*

4.3.2 Sanctuary design alteration²³³

From *Psychikos* to *Pneumatikon*²³⁴

Research in the previous chapter highlighted the structural dynamics of sanctuary as a dwelling place for the tabernacling presence of Yahweh. The tabernacling presence of Yahweh shifted God's dwelling place from a material building to corporeal human embodiment in Christ. The veil that separated the two tent chambers of the sanctuary buildings was torn both physically and spiritually at Christ's death. The tearing of the veil in the spiritual realm meant that Christ's death and resurrection opened up access to God's presence.

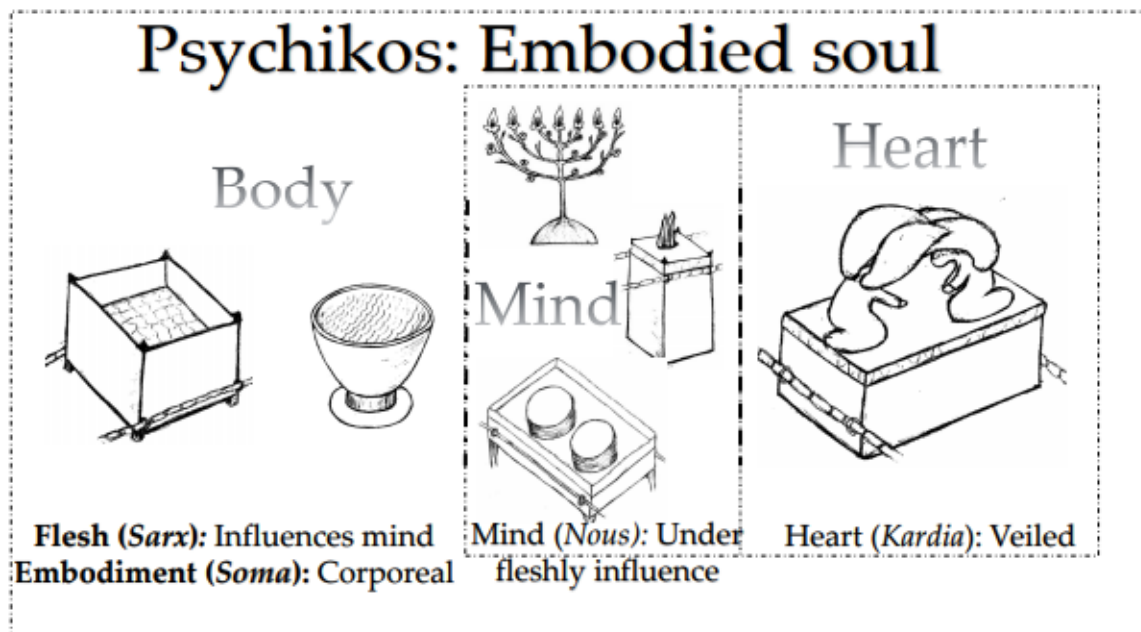
Paul applied the lifting of the sanctuary veil analogously to the process of salvation. The veil that separated the inner chamber from the ante-chamber in the building structure was metaphorically applied to a veil that keeps the human mind and heart in darkened detachment. Only through Christ is the veil lifted, and God's Spirit received for the enlightening of hearts and minds. The building structures re-configured as bodily sanctuaries for hosting God's presence, invites a pneumatic interpretation to the concept of embodied souls. Paul's anthropological terms reveal an integrated understanding of the impact of pneumatology on humans as embodied souls, as well as the related ontological and eschatological implications.

Paul applied the terms *psyché* (embodied soul or *psychikos*) and *pneuma* (Spirit filled embodied souls or *Pneumatikon*) to reflect the impact of the structural change due to the lifting of the veil at salvation. Sanctuary imaging can be applied analogously for graphical representation of the ontological, pneumatological and eschatological impact of salvation and the lifting of the veil or circumcision of the heart (See Figure 3:1 From *psychikos* to *pneumatikon*).

In presenting the Sanctuary Model as a framework for diagnostic purposes in clinical practice, the following diagrams will demonstrate the impact of salvation on theological anthropology. The first diagram (figure 4:11) demonstrates humans embodied souls (*Psychikos*) before salvation.

²³³ Cross-reference: 3.2.3 The cosmic impact of re-configuration sanctuary space;

²³⁴ Cross-reference: p.90 From *psychikos* to *pneumatikon*

Figure 4:11 Embodied soul (*Psychikos*)

In the above pre-salvation (*psychikos*) representation of humans, the mind is influenced by the flesh seeking immediate gratification. Human sensuality operates in opposition to the ways of the Spirit, due to the veiled separation of heart and mind. As the transmitter of God's will, the veiled heart keeps the influence of the Spirit contained and the mind blinded. This model suggests that other gods²³⁵ can set themselves up in the place of God, establishing their own norms and mindsets. This model opens up the possibility of interpreting, and diagnosing, the impact of the mismanagement of God's resources on humans.

The second diagram (figure 4:12) presents humans as Spirit-filled embodied souls. The diagram demonstrates the pneumatic effect of salvation on embodied souls. There is a clear ontological shift reflected in the structural change brought about through the tearing of the veil. Christ's victory over sin and death opened up access to God's presence and eternal life. God's presence unveils God's will for creation and - through the conscience - humans have access to a moral directive enlivened by the Spirit of God. Open access to God's presence enlightens the mind with understanding and empowerment for wise living through the indwelling Spirit. With the flesh (*sarx*) subdued by Christ's victory over sin, the mind is no longer under the influence of the flesh, but under the guidance of the Spirit.

²³⁵ Cross-reference: 2.3.1 Getting to know God: A comparative moment; p.48 Covenantal faithfulness and other 'gods' defeated; 2.3.2 Getting to know God: An epistemological pause; p.53 God revealed, other gods exposed

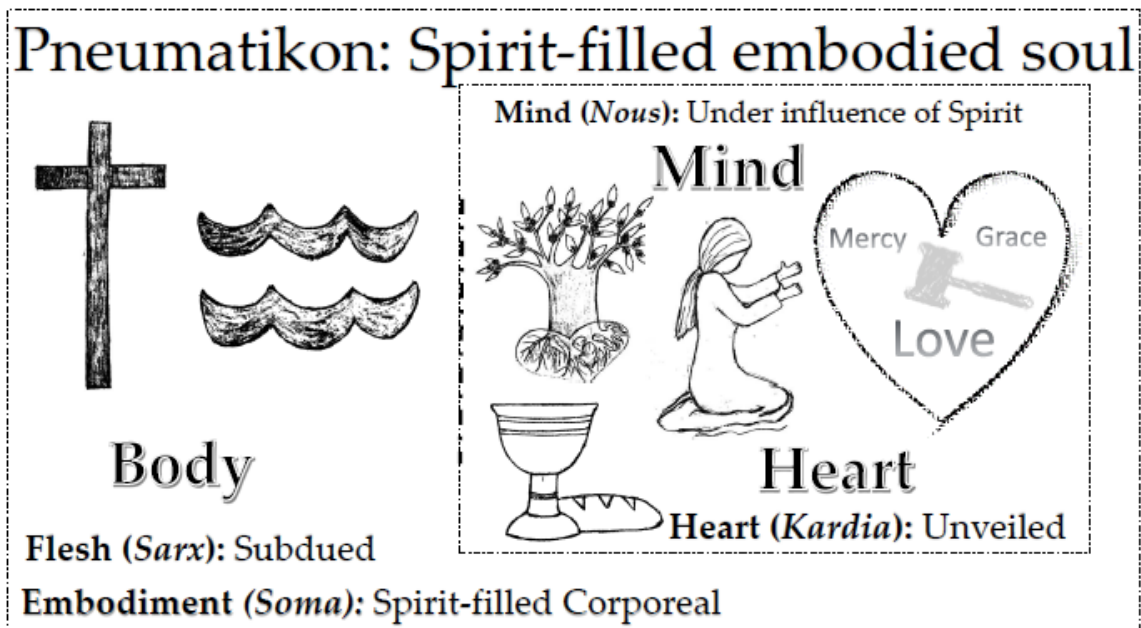


Figure 4:12 *Pneumatikon* (Spirit-filled embodied soul)

The diagrams represent the ontological and pneumatological shift from being embodied souls filled with the vitality and breath of God (*psychikos*), to being Spirit-filled embodied souls (*pneumatikos*). Spirit - filled embodied souls are flooded with the indwelling Presence of God without the veil that kept God's immediate presence contained. The metaphoric veil that separates the mind and heart is lifted at salvation to receive God's Spirit. Open access to the Spirit allows the mind to comprehend and interpret God's will and activates the choice to act accordingly. The ontological shift from *psychikos* to *pneumatikon* allows for the transformation of the mind in harmony with the new creaturely way of being.

Eschatological hope²³⁶

The ontological shift from being *psychikos* to *pneumatikos* speaks of eternal life in Christ. The eternal aspect of new beings introduces an eschatological theme which is best demonstrated by means of Paul's Adam Christology. The identity of the **earthly Adam** is seen as the *psychikos* or old creation, whereas the identity of reborn Christians relates to a new creation in **Christ as the last Adam**. The eschatological tension is experienced in the overlap of these two identities as the

²³⁶ Cross-reference: p.98 From person to royal priest (new creature)

transformation into new spiritual embodiment is eagerly awaited at promised *Parousia*, as demonstrated in figure 4:13

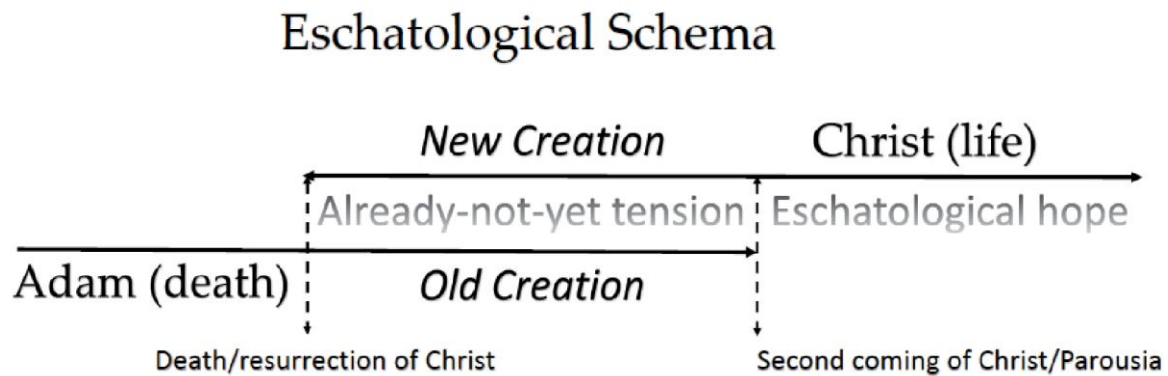


Figure 4:13 Eschatological schema: Ontological shift from old to new creation

The eschatological tension between the old Adam and the new Adam identities is impacted by the tearing of the veil and the indwelling Spirit. When patients are aware of their new identities and status in Christ, and when patients experience the empowering presence of the Spirit, they are strengthened by the eschatological hope of Christ's return and the consummation of the new creation. Trusting in God's faithfulness to fulfil his promise of eternal life secures a hopeful future.

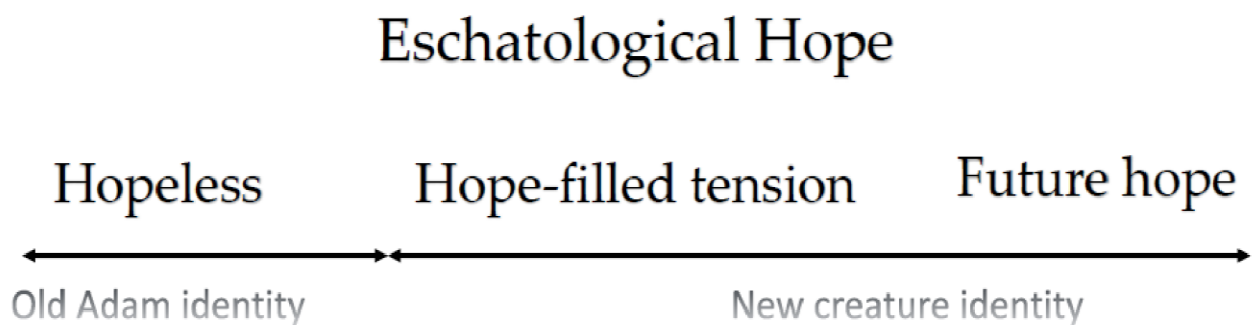


Figure 4:14 Eschatological hope

Self-awareness, due the new creaturely identity, secures a hopeful present. Eschatological hope brings the future into the everyday experience of believers, easing the eschatological tension between the old and new identities. Hope thrives when believers live in the awareness of their identities as new creatures in Christ. Hope is secured by faith in the faithfulness of God for the fulfilment his promises regarding Christ's return. Such a future hope provides courage and assurance within the experience of the eschatological tension in the already-but-not-yet aspects of salvation. The disjunction in the spectrum represents the pre- and post- salvation aspects of hope.

By definition there can be no eschatological hope pre-salvation - and that eschatological hope intrinsically exists in the space of being new creature. For Christians, hopelessness indicates an ignorant grasp of what it means to be a new creature in Christ and not experiencing the assurance of eternal life. A changed identity indicates an ontological shift, with such a shift becoming an assessment indicator in Christian spirituality.

Ontological shift as an assessment indicator in Christian spirituality

The association between the sanctuary design change and the lifting of the metaphoric veil for believers is a vital indicator of an ontological change at the beginning of salvation and reception of the Spirit. The impact of the ontological change on wholeness in Christian spirituality affects the identity of the patient. The diagrammatic representations of patients' self-understanding, and the impact of eschatological hope, are suggested as assessment criteria. These representations are proposed as helpful tools but remain open to adjustments and further development.

Assessing the impact of ontological shift and eschatological hope were deduced from the overall design and design alteration of the sanctuary. The next section approaches the sanctuary spaces and associated activities in terms of their application to humans and the impact of the indwelling Spirit of God. The aim is to continue with diagrammatic representations of assessment criteria for indicators in Christian spirituality. The first sanctuary space is the courtyard, which is the space purposed for sacrifice, as demonstrated in figure 4:15.

4.3.3 The liturgy of sacrifice and the responsibility of freedom



Figure 4:15 Sanctuary Model: Justification by faith

The notion of justification

The issue of sin was addressed by means of animal blood offered at the **bronze altar** in the sanctuary **courtyard**, and annual atonement made at the Mercy Seat in the inner chamber of the

sanctuary. The **cross**, as a metaphoric altar, expanded the spatial orientation of the sanctuary to beyond the sanctuary-building borders. The once-for-all atonement made by Christ actualized at the heavenly throne of God. In this way Christ's sacrifice brought an end to required blood sacrifice. Believing that Christ's sacrifice atoned for sin requires faith in the faithfulness of God for the fulfilment of his promises.

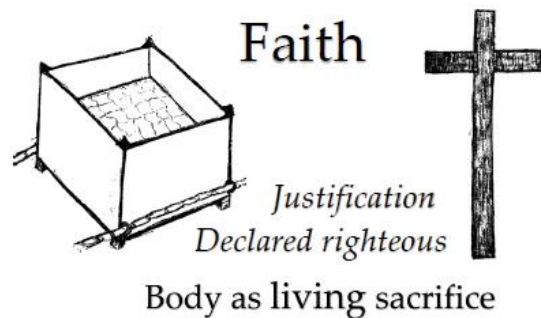


Figure 4:16 Justification by faith

Believers are justified and declared righteous through the trust they put in God's faithfulness to forgive sins through Christ's atoning sacrifice. In gratitude for the mercy received, believers are urged to embody and express the sacrifice made on their behalf through engaging in worshipful lifestyles. In this way their **bodies are offered as living sacrifices** for accomplishing the will of God – as demonstrated in figure 4:16. Justification means having faith in the faithfulness of God and accepting God's declaration of righteousness. God's declaration cannot be improved through added works, nor subtracted from by abusing the responsibility of freedom received. Dunn urges that '*the exercise of liberty must always be conditioned by love*' (Dunn, 2006:660)²³⁷.

The responsibility of freedom

Dunn's helpful visual presentation of the faith spectrum offers a helpful perspective for the design of a tool with which to indicate the patient's understanding of faith. Dysfunctional interpretation

²³⁷ Dunn, 2006:660 "The exercise of liberty must always be conditioned by love. Paul's theology of Christian liberty as a passage between the Scylla of over- stipulative legalism and the Charybdis of self- indulgent license can be simply illustrated. (See adapted illustration) The liberty of the Christian is itself a spectrum embracing considerable diversity. But it is ever threatened by those who find it necessary to insist on "faith plus" (that is, plus whatever their tradition counts as the essential concomitant of faith). And equally by those whose reaction against all tradition and guidelines cuts away too much that is of proven excellence and worthy of praise. The narrow margins between liberty and legalism on the one side and between liberty and license on the other can be maintained only by an active and outgoing love. Paul, then, can be given credit for being the first to define Christian liberty".

of justification by faith could create leanings into paradigms that lead to either legalism or license. The *inappropriate* interpretation of faith creates paradigms that either demand more action - for faith to be acceptable to God - or that no further response is required to express gratitude for God's gift of freedom from sin. Dunn created a visual spectrum of spaces indicating possible leanings into unhealthy legalistic perspectives or spaces where Christian freedom is abused with illegitimate license. An adapted version of Dunn's diagram (figure 4:17) indicates positions along a spectrum that reflect the paradigms that guide appropriate responses to God's atoning grace. The response to God's justification by faith is shaped by either the worldview suggesting that God's sacrifice requires no further expression of gratitude - providing license to self-indulgent freedom; or a paradigm that dictates further obligatory requirements for acceptance by God, expressed in the response of demanding legalism.

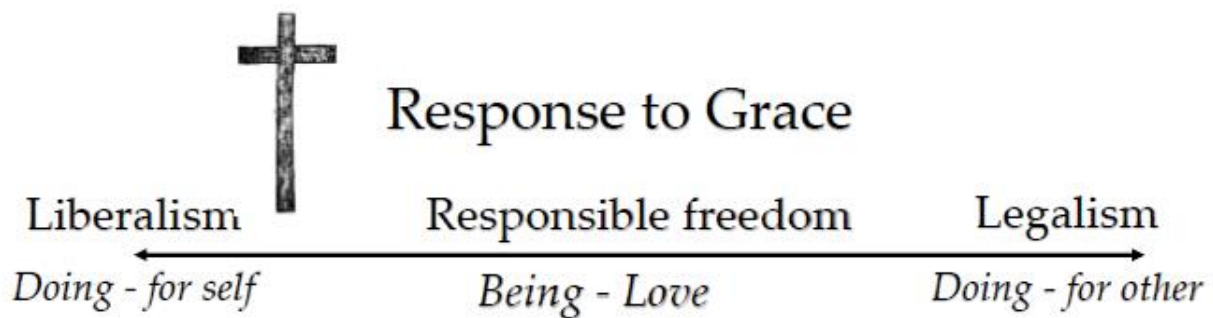


Figure 4:17 Responses to the freedom of justification

The responsible use of freedom is an appropriate response to God's grace. In the above diagram, **responsible freedom** represents the space in which the patient understands that nothing can be added to God's gracious gift of salvation, except to have faith in God's faithfulness. No additional works of the law, such as circumcision or purification rites, are required to gain God's acceptance. In the space of responsible freedom, the patient is aware of the great cost of liberty, so graciously granted by God to all who believe. In grateful response, the believer engages in a lifestyle of loving neighbourliness, by submitting their bodies to God's service as a living sacrifice.

In the space of **liberalism** along the faith-response spectrum, the patient takes God's grace for granted. In the space of liberalism, God's grace is squandered on selfish pleasures - and liberty exceeds the boundaries of accountability and responsibility. This space allows for actions that gratify selfish pleasures without any consideration of either the cost or the possible impact on others. The human conscience is silenced or 'seared as if with a hot iron' to ignore this innate normative guidance.

When God's gracious gift of freedom from sin is misinterpreted and inadequate, the **legalism** space becomes cluttered with additional requirements for assuring God's acceptance. Demanding normative voices from cultural or cultic sources, bind patients into harsh obedience to appease God's wrath and please others. Legalism generally stems from contextually contrived rules according to culture, religion or social structures. Such demandingness can create feelings of resentment, anger and judgement towards others who do not comply with the perceived rules. Christian liberty is heavily compromised under the weight of legalism.

The paradigms that create space for either legalism or liberty lead to inappropriate responses to God's grace. The addition of works - or the abuse of freedom - are inappropriate interpretations of faith. Louw urges for a return to assessing the appropriateness of faith²³⁸ rather than accepting the psychoanalytical reduction which ignores Scripture (Louw, 2015:463). Louw highlights the importance of the appropriateness and quality of faith in terms of human well-being. Pastoral therapy is aimed at encouraging and growing faith towards spiritual maturity (Louw, 2015:488). Pastoral conversations, which aptly communicate the promises of God and the faithfulness by which God delivers on his promises, help to build trust and facilitate a space for hope to flourish. Appropriate trust in God builds courage for life. God's compassion and grace create an atmosphere of acceptance conducive for spiritual growth.

Louw links faith behaviour to images of God²³⁹. If God is imaged as one who demands appeasement, faith behaviour would become obsessive towards pleasing God and actions will be motivated by fear. Harsh obedience to the law and excessive ritualistic practices could follow in the wake of a demanding God-image. Response behaviours, under the perception of a demanding God, would lean more towards legalism. On the other hand, God-images that represent God as one who is distant and uninvolved, could initiate response behaviours that lean towards liberalism.

²³⁸ Louw, 2015:463 Since the impression has been created that human problems can be solved primarily by means of psychoanalysis and psychotherapy, less scope is left for analyzing human problems in the light of Scripture's so-called meta-narratives. Psychoanalysis has almost replaced the justification of the sinner by the justification of the powerless and desperate, thereby making human's desperation the real problem to be addressed, rather than issues concerning the appropriateness of faith. In many cases, a kind of psychoanalytical reduction took place with a decline of the spiritual realm of health and healing.

²³⁹ Louw, 2015:278 A theological concept should never be analysed and assessed in a moralistic way. Rather, the question is how a certain image of God is associated with various scriptural metaphors and life-experiences. Therefore, a problematic understanding of God is possible, which could give rise to dysfunctional or pathological faith-behaviour. The critical question then is what the norm is when criticizing and challenging. I see it thus: an image of God is problematic if it makes one rigid, not free, inhuman or anxious, and if it creates delusions and not hope (Lindijer, 1990:9).

Dunn (2006:388) suggests that one of the benefits of justification for Christians, is liberty. Freedom from sin can be embraced in responses reflecting gratitude - leading to willing obedience as a response to God's faithfulness. It is hoped that the adaptation to Dunn's faith-response spectrum would be helpful in clinical practice for indicating inappropriate responses to God's grace and to support movement towards spiritual maturity. Spiritual maturity is embedded in the understanding of what it means to be new creatures, and to be transformed under the loving guidance of the indwelling Spirit, which is what will be focused on next.

4.3.4 Mortality and the ontological effect of baptismal rebirth²⁴⁰



Figure 4:18 Sanctuary Model: Baptism as rebirth

From person to new creature

The ceremony of priestly consecration and ordination consisted of being washed by immersion (Hamilton, 2011:13829), robed in garments of linen, and anointed with oil (Exodus 40:12-15) and this consecration of priests took place in the **courtyard** of the sanctuary. Dunn insists that the concepts of washing, being clothed and anointed are part of the process of baptism in accordance with Paul's teachings (Dunn, 2006:443). The priestly consecration and ordination changed a person into a priest - which afforded them the rite of passage into the sanctuary tent for worshipful service. Similarly, baptism offers believers a change of identity from a *psychikos* person to a *pneumatikos* person - or, stated differently - from a person to a royal priest, with Christ as the High Priest in the order of Melchizedek. Baptism is the means by which a person is birthed into being a new creature in Christ.

²⁴⁰ Cross-reference: 3.3.2 Sanctuary as a life-changing space: Issues of identity



Figure 4:19 Death to new life (Baptism)

Christ's death and resurrection realized the victory over the powers of Sin and Death unto the emergence of new life. Baptism denotes the human identification with Christ's death and resurrection as a rite of passage into a new creation. The rebirth through water and the Spirit denotes sanctification and acceptance into the family of God; being robed in the righteousness of Christ signifies the dignity and honour of the new status; and being empowered by the Spirit reflects the lifting of the veil by the indwelling Spirit for access to God's immediate presence.

Baptism implies the change of a person into a Royal priest, equipped for Kingdom service by the Spirit - for the benefit of all God's creation. The patient's understanding of the process of consecration, ordination and being equipped by the Spirit for service, may become confused by cultural, religious, or social aspects of sanctification. The following diagram (figure 4:20) presents a spectrum of spaces in which the ritual of baptism might be expressed in society. The points along the spectrum are centred in the appropriate understanding of baptism - extending to extreme man-made rituals which represent inappropriate interpretations of the meaning of sanctification.

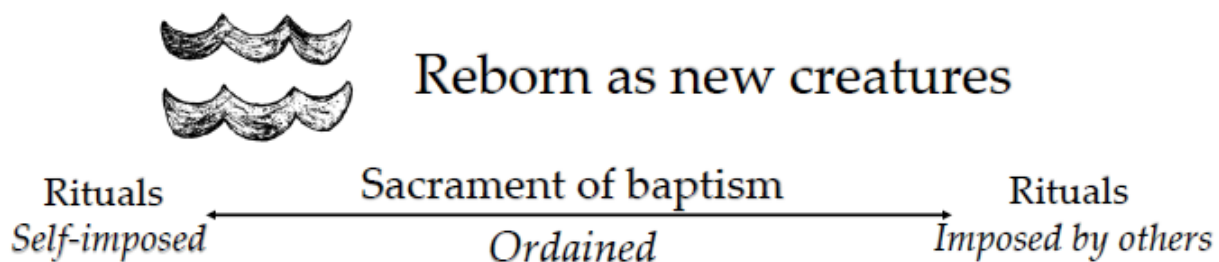


Figure 4:20 Baptismal practices of cleansing and ordination

When societal norms endorse **prescribed rituals** for sanctification, ordination and the reception of the Spirit, patients may feel inadequate if the required norms are not adhered to. This means that patients lose sight of the importance and cosmic impact of baptism on their identity. These

denominationally required rituals may introduce hierarchical dimensions to church structures. Assigning importance and honour to clergy to the exclusion of laity is inherently hierarchical. At the other end of the spectrum, patients might engage with obsessive **self-cleansing** behaviour when plagued by guilt. Obsessive cleansing rituals can become overwhelmingly intrusive and harmful.

The liturgy of baptism

The historic and denominational doctrinal positions on baptism vary greatly and can be represented along a spectrum. The visual representation in figure 4:21 is suggested for in assessing a person's paradigmatic understanding and lived baptismal experience. The association between baptism and the interpretation of Christian identity is noteworthy. The patient's lived experience, and their understanding of the meaning of baptism are indicators of wellness in Christian spirituality. The following spectrum is suggested as an aid in the assessment of a patient's interpretation of baptism. The assessment is aimed at guiding the patient towards a confident acceptance of their identity in Christ through baptismal rebirth. The assessment is not intended for imposing preferred interpretations on the denominational expressions of the baptism ritual, but to guide the patient in interpreting the meaning of baptism and the ontological impact of becoming a new creature.

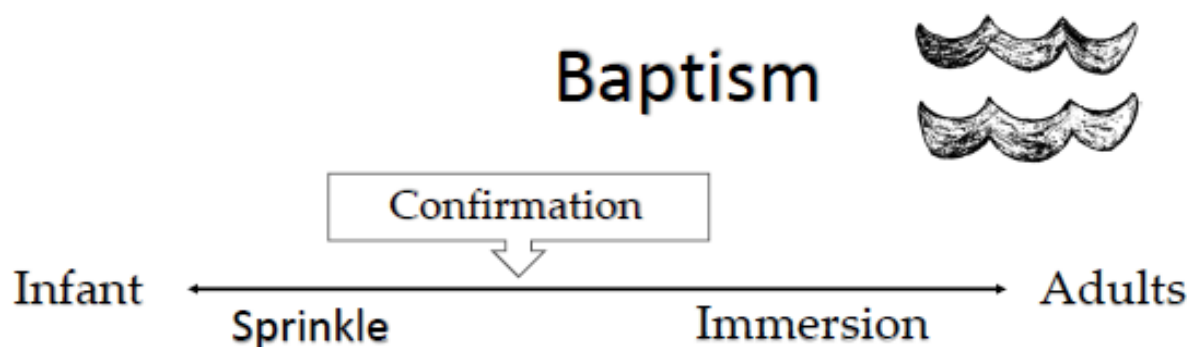


Figure 4:21 Denominational versions of baptism

In the above diagram, **infant** baptisms generally include a follow-up procedure, as described by church constitutions. **Adult** baptisms could range greatly in terms of specific interpretations. It is important to take note of the nuances of each patient's understanding of the rite. The spectrum offers a range of positions regarding **sprinkling** or **immersion**. Some patients may attach importance to either fresh or sea water or may attach meaning to the chosen location. Guilt may plague some patients if they feel that they have violated important aspects of the rite. It is therefore important to discover the meaning the patient attaches to the rite - and to grasp the dimensions of

their confusion. It is suggested that pastoral therapists or chaplains work in consultation with the patient's denominational oversight body in negotiation with the patient.

The ritual of baptism is universally accepted in the Christian churches as an important once-off sacrament and required aspect of Christian worship. In addition, the regular fellowship of believers and the repeated sacrament of the Lord's supper are well-established Christian practices in Christian community. Having experienced the once-off sacrament of baptism, believers meet together in fellowship at the Table of Presence in the **sanctuary tent** for regular celebration of the sacrament of communion or Eucharist (Louw, 2015:471). This fellowship and belonging is what will be dealt with next.

4.3.5 Fellowship and belonging – in the Presence of the living Word²⁴¹

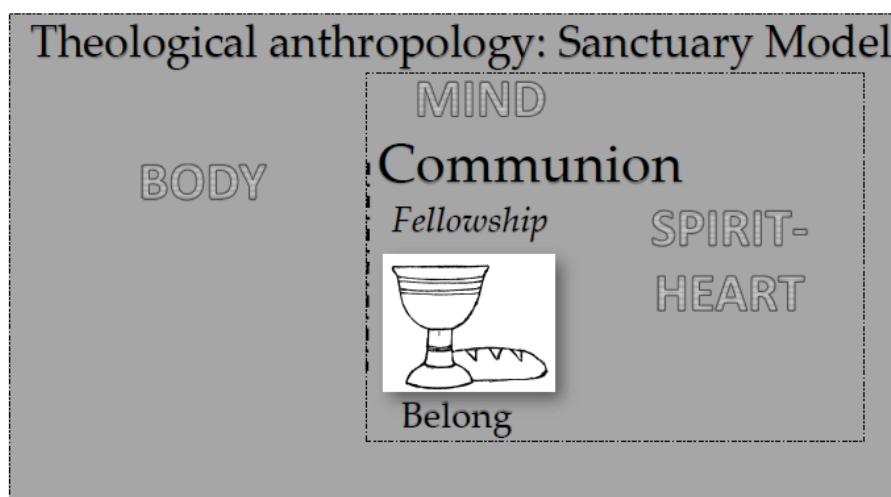


Figure 4:22 Sanctuary Model: Belonging in fellowship and communion

The sacrament of Communion

The **fellowship**²⁴² of believers (*koinonia*²⁴³) at the table can be analogously applied to the **tent** ministry of the Levitical priesthood and the liturgy of the Royal priesthood of believers. Those engaged in the Levitical priestly service enjoyed fellowship with eating and drinking at the table of Presence in addition to offering incense at the altar and keeping the lamps burning on the lampstand. All the tribes were represented at the table of the Presence by the twelve loaves on the table. Analogously, believers join at the table of fellowship as one loaf representing one body with Christ as the head.

²⁴¹ Cross-reference: 3.4.1 Fellowship (*koinonia*): The sanctuary as a communal space and the sensuality of spiritual taste

²⁴² Louw, 2015:76 Hope in caregiving within the parameters of a paracletic church (care as comfort and compassion) is based on the four theological pillars of *koinonia* (fellowship), *marturia* (witness), *leitourgia* (worship) and *diakonia* (hospitality, service and outreach). (Louw 2015:508). The ecclesial model that best expresses the *paraklesis* metaphor, is the model in which the *koinonia* motive, together with the *diakonia* praxis and the space of hospitality (anagnorisis) play a dominant role. This model strongly emphasizes the 'for-one- another' principle (mutual care) and the charismatic potential of the communion of faith (fruits of the Spirit). The focus in a ministerial model is then prevention is better than cure. Much attention is then paid to edification and faith development (wisdom counselling). It is based on the presupposition that the development of a mature faith will enable believers to deal constructively with crises in life; it will also enable them to be involved with the suffering of other human beings and the preservation of natural resources for sustainable living

²⁴³ Louw, 2015:107 The encounter of God's praxis is structurally manifested in the *qāhāl Jahwê*, the fellowship of believers – in New Testament terminology: In the *koinonia* and the festivity of worship and celebration (*leitourgia*). The basic form of God's praxis can be called in Old Testament terminology the covenant encounter of God with his people within the covenantal promise: I will be your God. In New Testament terminology, the covenantal encounter is becoming visible in the fellowship and structure of the church – the body of Christ. The structural embodiment of this praxis of God can be called the church as the body of Christ (the ecclesial and ministerial context of practical theology)

At the Lord's supper Jesus instituted the sacred remembrance of his life given sacrificially for the benefit of eternal life for those who have become one loaf or one body through rebirth. There is continued nourishment by the Living Word as manna from heaven for eternal life. This can be interpreted as a restoration to eating from the tree of life.

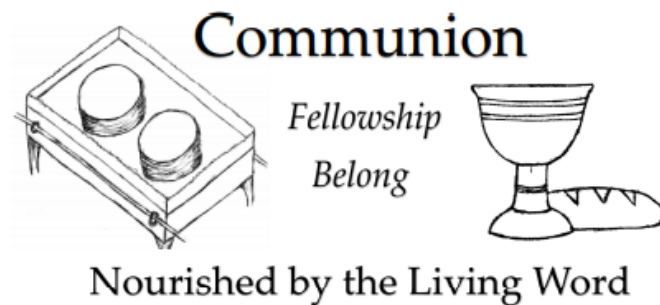


Figure 4:23 Communion and Fellowship in Living Word

The table is a space of devotion and sacramental remembering of Christ's sacrificial death on behalf of believers. The sacramental remembering is symbolized by means of the bread and wine which represents the body and blood of Christ. Louw (2015:472) emphasises the therapeutic value of communion to the congregation, and particularly to the sick. Through the function of remembrance participants of communion experience the calming and comforting influence of Christ's gracious self-giving acts. Communion, served to the ill, overrides feelings of isolation and creates hope, strengthens faith and restores a sense of belonging.

The table of fellowship represents a place of belonging. The adoption into the family of God and being part of the body of Christ secures a sense of safety in the assurance of belonging to the family of God. Trust creates a space of safety for intimacy and well-being. When relational trust is violated rejection leaves anger and fear in its wake, paving the way for distress and illness. The table of fellowship in the Presence of the Living Word is a space of belonging and mutual care for the body of Christ.

The dynamics of relationships

The table of fellowship represents a space of encounter between God as the Living Word and believers who form the body of Christ (Louw, 2015:472). The ministry of Presence is to be marked with acts of kindness - expressed as hospitable service of one another - creating a sense of comfort

and safety in meaningful belonging in the Presence of the Living Word (Louw, 2015:471²⁴⁴). Hospitable service includes the therapy of careful listening to one another in unconditional *agape*-love and acceptance (Louw, 2015:472). In remembering God's faithfulness and trusting his ability to bring his promises to fulfilment, a patient can feel gratitude and spiritual boldness despite the illness. In this way the use of Scripture, prayer and sacraments differentiate between psychological and theological modes of spiritual therapy. At heart, Christian spiritual therapy is about relational care.

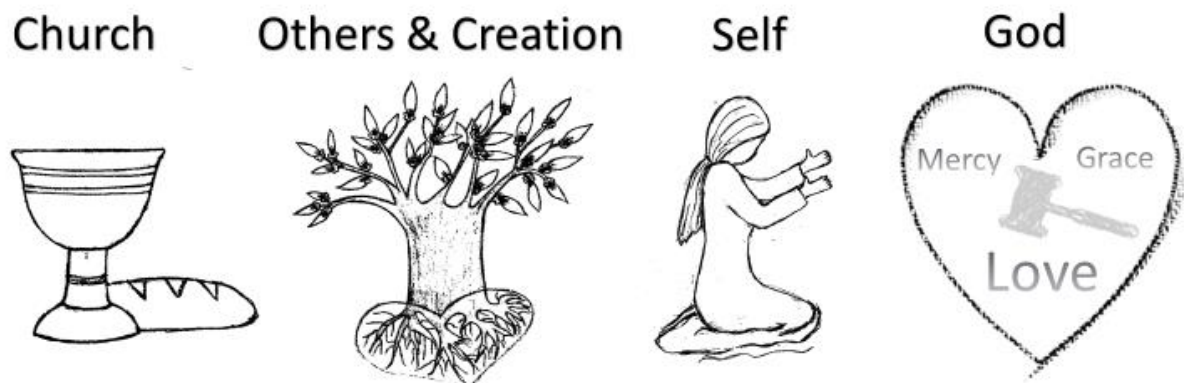


Figure 4:24 Relational care

Christian spirituality is fundamentally relational and spiritual assessments require a strong focus on the quality of all relationships. Firstly, the patient has a **relationship with themselves** inclusive of their physical, emotional, mental, and spiritual dimensions. Secondly, the patient is in **relationship with fellow believers** within the church. Thirdly, **relationships with others in the world** such as family members, the community, their countrymen and people from other nations or contexts are important in terms of Christian witness. The way in which the patient interacts with all of God's creation will influence the way in which creational resources are managed. Finally, and most importantly, the patient's **relationship and perception of God** will impact all of the

²⁴⁴ Louw, 2015:121 The two components of the Word dynamics are understanding and clarification (hermeneutics) and influencing and changing the human spiritual functions (the Agogics moment in caregiving). These dynamic issues provide a framework of hope in caregiving and are exercised by means of three structural modes: kerygma (actualizing the Word); *didache* (following up or continuing the Word); *paraclese*: concentration of the Word within the actual events of daily human living. These dynamic components and structural modes determine pastoral functions, while all mediatory activities of the pastoral action express the parishioners' mutual involvement within the congregation as the body of Christ. (Louw 2015:121). Heitink (1977:162) states that pastoral care can best be typified as an encounter with the Gospel in four biblical areas: compassion, loving care, salvation and service. Proclamation and communication should therefore always supplement and not oppose one another.

above relationships. These relationships and relational dimensions are best represented by means of a variation of the Circumplex Model suited to each type of relationship.

The Circumplex model can be adapted to reflect any kind of relationship, as the dimensional principles of **power** and **trust** operate the same across board. **Power** is generally presented on the *vertical axis* as indicators of roles, functions, responsibilities, and the norms that apply within the specific relationship. **Trust** is generally described as distance, cohesion, closeness, or quality of affiliation, and is generally presented along the *horizontal axis*. The following adaptation of the Circumplex Model (figure 4:25), is presented as a suggested aid in assessing the impact of church structures on the quality of fellowship amongst believers (Walsh, 2003:514-541; Plutchik & Conte, 1997; Olsen, Russell & Sprenkle, 1989). In this adaptation the *vertical power axis* represents the **norms**, and the *vertical trust axis* represents the **affiliations** within the church fellowship. The following diagram aims to support the assessment of the quality of relationships in Christian fellowship.

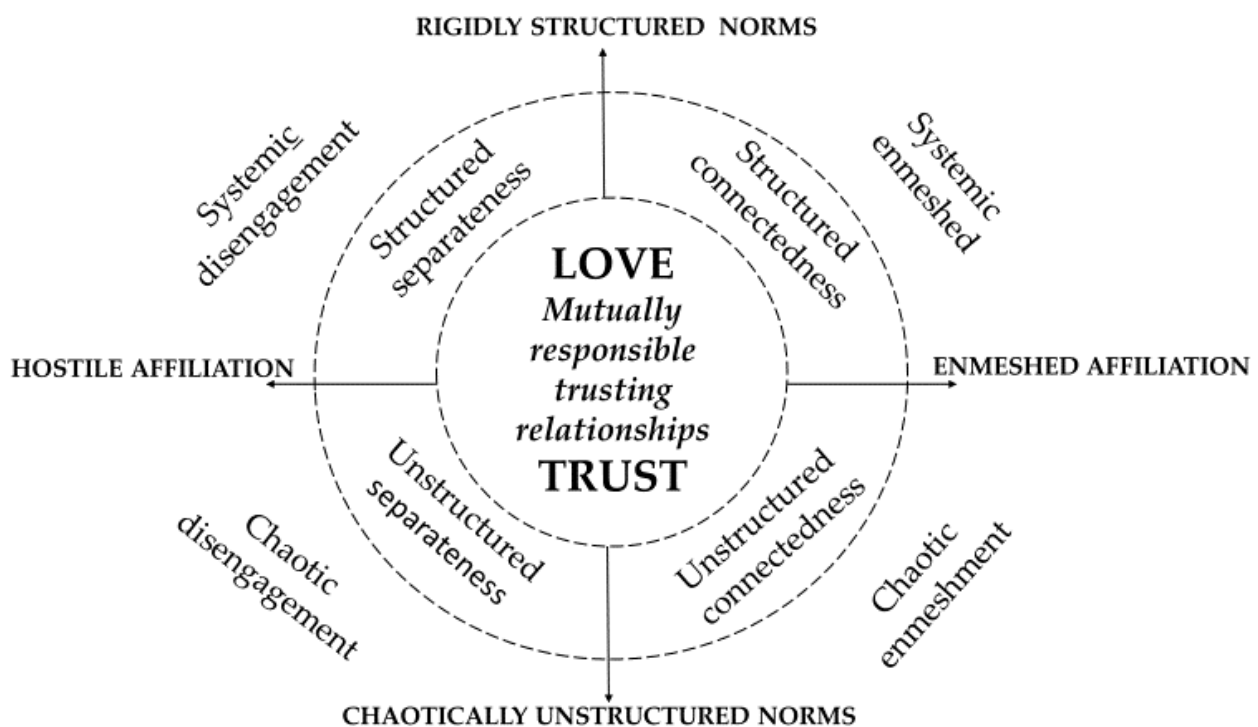


Figure 4:25 Relational Love and Trust in Church Structures

Church norms reflect the interpretation of God's laws of love. Interpreting God's love is associated with how God is imaged. An interpretation of God as rigid and strict will be reflected in the church fellowship. If God is perceived as *rigid*, church fellowship will reflect prescriptive norms for fellowship, structured in hierarchical systems with innate power differentials. Punitive

measures would be characteristic for maintaining such a prescriptive system. At the other end of the power spectrum, *chaos* ensues in the absence of normative guidance. Confusion reigns in the absence of clear norms and the appropriate interpretation of God's love. Both ends of the normative spectrum facilitate the abuse of power within church relationships.

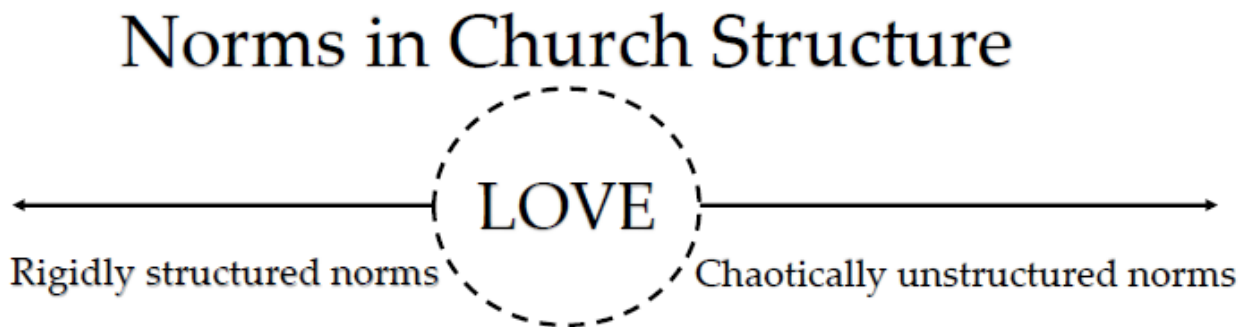


Figure 4:26 Norms (Love) in Church Structure

Dominance disempowers people by robbing them of their free will and the execution of appropriate responsible Godly love. Abuse is reflected in the distribution of God's resources to a select few at the exclusion of others. Greed flourishes under these circumstances. At the other end of the spectrum, a confused interpretation of human freedom, and the associated responsibility, will lead to the squandering of God's resources on decadent lifestyles.

An appropriate interpretation of God's love is supported by the open access to God's wisdom and guidance in daily life. God's self-giving love is life-giving with abundant hospitality and generosity. God's indwelling Spirit guides the responsible management of resources for the benefit of all.

It is hoped that the proposed spectrum of normative interpretations, within church relationships, will be helpful in assessing the impact of rigid, chaotic or life-giving normative structures on the quality of relationships. The discernment of demandingness in rigid structures, and confusion and manipulation in chaotic structures, can guide the therapeutic process and hopefully support the *appropriate* understanding of Godly brotherly love. The appropriate understanding of God's love is strongly associated with the trusting relational affiliations, as presented by the following diagram.

Affiliation in Church Structure

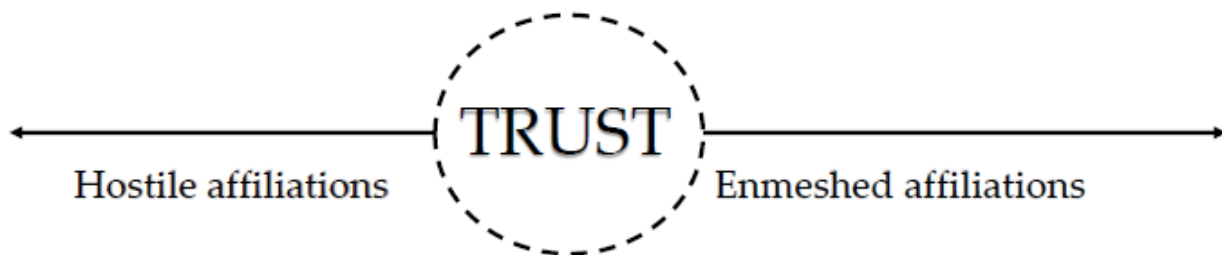


Figure 4:27 Affiliation (Trust) in Church Structures

Trust is an essential dimension of any relationship. The ability to trust is central to relational well-being. Attachment research confirms that the experience of rejection follows the violation of trust through betrayal and deception (Chandler, 2014:84-90). Under the influence of rejection and suspicion the emotions of sorrow, anger and fear intensify.

Under the threat of rejection, the intensity of mistrust will instigate a proportionate push-pull effect. Mistrust is followed by relational responses of either ‘pushing away’ or ‘pulling tight’. The threat of mistrust manifests in responses of varied intensities along the affiliation spectrum. The points along the trust/mistrust affiliation spectrum range from responses of hostility at one extreme, to clingy enmeshment at the other end. Hostile affiliations indicate a push-back response to relational approaches in the quest for distance from the threat. Enmeshed church affiliations indicate a ‘pull-in’ response, creating an atmosphere of manipulative dependency and the tolerance of abuse in fear of further rejection.

Emotional trauma is experienced at either end of the affiliation spectrum where mistrust is present. Emotional responses include feelings of sadness, anger, different forms of anxiety or fear and guilt. These emotions affect mood, which could be either elevated or depressed, depending on the circumstances.

Trust is central in relationships for ensuring a sense of safe belonging. Trusting relationships create a space for intimacy and growth. Indicators of healthy relationships will be evident in the fruit of the Spirit which can be described as restful well-being, being joyful and feeling at peace, being safe in intimacy and showing resilience in suffering. The healthy balance of push-pull tension in

relationships requires flexibility, collaboration, negotiation of responsibilities and embracing both the strengths and weaknesses of the other in a non-judgmental attitude of loving acceptance.

Christians are called to reflect their love for God by their love for one another. This love is a testimony of God's indwelling presence. Christians are called to be a light to the world. A loving charismatic Christian lifestyle shines light into the world as a testimony of God's presence.

4.3.6 Charismatic lifestyle as Christian witness (*marturia*)²⁴⁵



Figure 4:28 Sanctuary Model: Charismatic lifestyles as witness²⁴⁶

Enlightening wisdom

The lamps on the treelike lampstand lit up the area of service in the Sanctuary **tent**. These lamps had to be tended daily by the Levitical priests. Tending the lamps required a continuous supply of oil to keep the lamps burning. Analogously, believers' enlightened lifestyles metaphorically shine forth God's love into the world through the fruit of the Spirit as testimony of God's faithfulness and unconditional love, as is diagrammatically shown in figure 4:29.

A pneumatic theme is introduced when, at the beginning of salvation, the metaphoric veil is lifted. A pneumatic lifestyle demonstrates the wisdom and revelation of God to a world captured in

²⁴⁵ Cross-reference: 3.4.2 Witnessing (*marturia*): The sanctuary as an enlightening space and the sensuality of spiritual insight

²⁴⁶ Louw, 2015:153-155 Christian spirituality is essentially determined by the eschatological notion; i.e. the theological conviction that human beings are affirmed in their being and dignity before God by the fact of the resurrection-power of the Spirit and are thus endowed with charisma to embody God in this world by means of *habitus*, and to anticipate a new future by means of hoping. Hope then attains the character of charisma; it is more than merely a virtue. Christian hope is fundamentally a gift (*charisma*) of the Spirit. Within existential and ontological terminology, hope is a qualitative category and indication of the status of being functions. Due to the indwelling presence of God in human bodies (*pneumatology* and inhabitation) life attains a spiritual quality and *telic* dimension (meaning).

spiritual darkness since unveiled minds have access to God's creative resources and moral guidance for wise living.

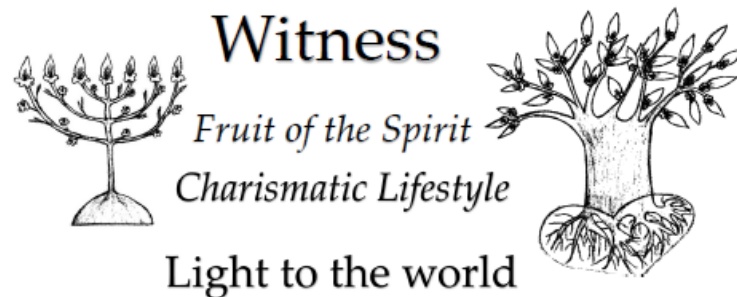


Figure 4:29 Christian witness and light to the world (Fruit of the Spirit)

Tapping into God's spiritual resources frees the patient from relying on human effort and rationality for decision making. Being able to discern the will of God as inscribed on human hearts, offers moral and ethical direction for daily decision making. When humans rely on rationality or human intelligence as primary sources in decision making, rather than on the guidance of the Spirit, decisions will lean towards satisfying selfish ambitions - and can lead to pride and distancing from God. The unregenerate mind is under the influence of the self-gratifying flesh, but the unveiled mind is under the influence of the Spirit for the benefit of all creation.

Indicators of wholeness in Christian lifestyles²⁴⁷

The wisdom and guidance of the Spirit will be discerned in all dimensions of human life as reflected in the Wholeness Models presented in a previous chapter. The wholeness dimensions from Chandler and Louw's anthropological models offer a broad spectrum of dimensions that represent the Christian lifestyle. These dimensions are inherently indicators of Christian spirituality and important for diagnosing Christian wellness. In an attempt to identify assessment indicators for use in clinical practice, the following adaptation (see figure 4:30) to Chandler's model²⁴⁸ is proposed. Her model is designed in the shape of an interactive wheel, centred in God's redeeming love. The adaptation is based on the same concept; but presented in the shape of a fruitful tree symbolizing the charismatic Christian lifestyle of bearing the fruit of the Spirit as

²⁴⁷ Cross-reference: 2.4.1 The image of God paradigm in spiritual formation

²⁴⁸ Cross-reference: Figure 2.1 Christian spiritual formation (Chandler, 2014:18)

Christian witness. It is hoped that the adapted grid will expound on each of the dimensions of a charismatic Christian lifestyle for ease of diagnosis.

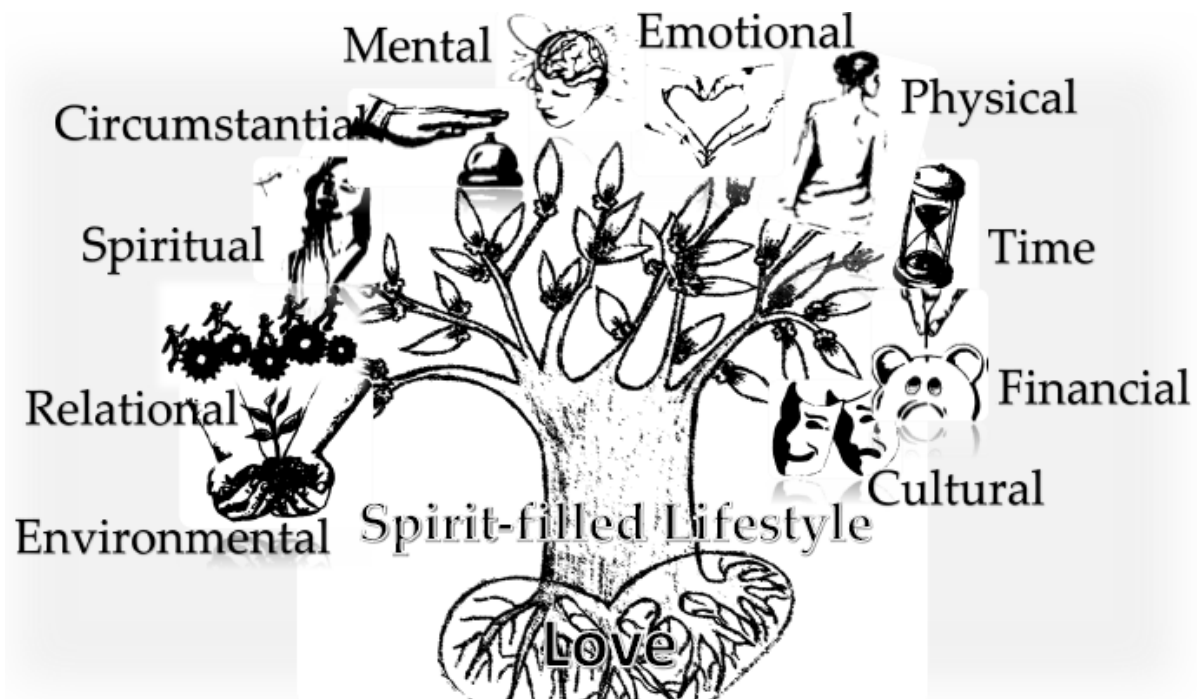


Figure 4:30 Spirit-filled (fruitful) lifestyles as testimony of God's love and wisdom

To clarify concepts and describe helpful diagnostic indicators of Christian spirituality, each of the above dimensions of Christian lifestyle is addressed in the next section. The aim of this expanded grid is to discern both aspects of brokenness and wholeness in the patient's individual lived experience, for therapeutic interventions. Therapeutic interventions are intended for guidance towards more appropriate expressions of Christian spirituality, but also for affirming the patient in lifestyle choices that are associated with wellness. The following section is intuitive and therefore open for research to document and affirm the statements. In this context, the information is offered to broaden perspectives on what constitutes spiritual assessments in clinical practice.



Figure 4:31 Indicators of physical well-being²⁴⁹

1Corinthians 6:19-20 ¹⁹ *Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, for God bought you with a high price.* ²⁰ *So you must honour God with your body.*

Inner anguish often reflects in how the **body is treated**. Self-mutilation, self-imposed starvation, extreme sports and punishing religious rituals are examples of behaviour that might reflect spiritual emotional distress. Performance or achievement driven-ness can demand more than what is reasonable from the body. Given the appropriate support, the body generally is able to self-repair. Without appropriate support or time to repair, re-generate, restore, refresh, re-energise, the body is depleted and unable to replace neurotransmitters such as serotonin. Too much of anything like smoking, drinking, medication, eating, sleeping or even exercise can be harmful to health and physical welfare. When physical activities and habits become demands, and no longer a resource, it is a good time to re-evaluate the meaning and reasons for engaging in it. **Moderate exercise** and **relaxation techniques** enhance physical well-being. Just **breathing deeply** can bring relief during stressful times.

Grooming and self-care are also indicators of wholeness. **Dress codes** are related to contemporary culture and traditions but personal choices in clothing styles mirror morals, beliefs, personality, and preference. Clothing can be used to impress or seduce, and manipulative methods can be thoughtless and harmful to people. God's wisdom is reflected in dressing appropriately for each occasion in accordance with weather, culture, events or personal taste in harmony with the Spirit's guidance. Dressing authentically to personal style is calming and comfortable.

²⁴⁹ Cross-reference: p. 96 *Sōma* and *sarx*: Embodied corporeality and mortality p.70 Physical embodiment



Figure 4:32 Indicators of mental well-being²⁵⁰

Romans 8:6 So letting your sinful nature control your mind leads to death. But letting the Spirit control your mind leads to life and peace.

The **mind** is the centre of cognitive processing and decision making in consultation with the heart. Information gathered through the senses and through the spirit is processed in the mind before being stored and acted upon when required. The way in which information is stored will influence the way in which it is retrieved when necessary. **Trauma** and physical **brain damage** can interrupt normal brain processes and can cause temporary or permanent disruptions in the retrieval of stored information.

Negative thoughts release chemicals that have a toxic effect on the brain and body, and in the long term can result in illness. Healthy thoughts assist in detoxing the system and can help with building memory, developing intelligence, and boosting the immune system.

Ways of maintaining **mental well-being** include taking responsibility for thoughts through meditating on the loving and forgiving words and ways of God under the guidance of the Spirit; remembering forgotten dreams and hopes; finding things that cause laughter and that promote playing, exercising, relaxing and staying in touch with God's will.

²⁵⁰ Cross-reference: p.68 Intellectual illumination; p.124 Wise heart, enlightened mind; p.166 Enlightening wisdom



Figure 4:33 Indicators of emotional well-being²⁵¹

1Peter 1:13 ¹³ So think clearly and exercise self-control. Look forward to the gracious salvation that will come to you when Jesus Christ is revealed to the world.

There is an intricate connection between **thoughts** and **emotions**. Thoughts stimulate emotions and the body produces chemicals accordingly. At times emotions can be overwhelming and it is important to find ways of **regulating** thoughts. Appropriate processing of intrusive thoughts prevents either the bottling up of emotions, or uncontrolled outbursts. Uncontrolled responses escalate emotion and can end in aggression, violence, or other inappropriate behaviour.

Flooded emotions need to be released by calming activities such as walking in nature; exercising; listening to music; playing musical instruments; having a bath; swimming, or other suitable and preferred activities that promote the diffusion of emotions and can support self-control.

Authentic communion and communication with God through **prayer or lament** acknowledges the need for help and the hope of an appropriate and compassionate response from God. Emotions can be regulated by talking them through with God, trustworthy friends or through constructive self-talk. **Self-control** is not only defined by the choice to abstain from behaving in certain ways, but also the decision to act appropriately.

²⁵¹ Cross-reference: p.66 Emotional repair; p.118 Straight talk;



Figure 4:34 Indicators of financial well-being²⁵²

1 Timothy 6:9-10 ⁹But people who long to be rich fall into temptation and are trapped by many foolish and harmful desires that plunge them into ruin and destruction. ¹⁰ For the love of money is the root of all kinds of evil. And some people, craving money, have wandered from the true faith and pierced themselves with many sorrows.

Financial management reflects the personality and the worldview of individuals. Stress is promoted in instances where the pursuit of money and riches has become the motivation and goal of living. If money is considered a tool by which to accomplish meaningful goals, the focus is not on the money but on the meaning of the accomplishments. The money **paradigms** include the way in which the source of money is viewed. If the source of income is acknowledged as external (as a grace from God), a sense of accountability and responsibility ensues in its management. If the person's own energy, drive and abilities are considered the source of the income it holds the possibility of severe crisis of meaning if their ability to earn money is thwarted.

Being **generous** to others, even under severe circumstances, maintains perspective and prevents the development of a poverty mind-set. This requires trust and provides meaning. This principle was proved in concentration camps when individuals who found meaning in being generous were able to give their last piece of bread to other hungry persons despite their own state of starvation. Generosity reflects the very nature of God.

Financial pressure is the cause of extreme stress for many individuals and families. Drawing on available resources such as advice from God, friends or professionals can be extremely helpful in relieving stress. Setting budgets and negotiating possible financial strategies with family members can assist in regaining control over mismanaged income. Considering how

²⁵² Cross-reference: p.71 Wise stewardship

each member can contribute towards a better outcome can mobilise the family and so relieve stress. Appropriate financial management requires wisdom, discernment, and generosity.

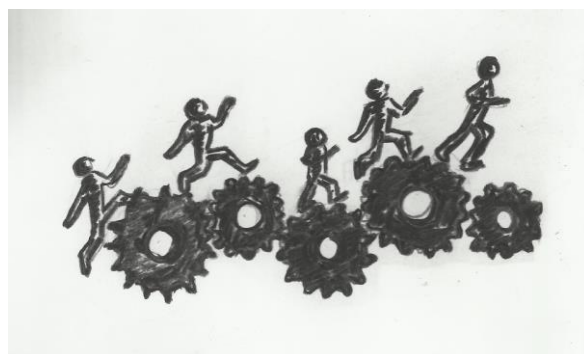


Figure 4:35 Indicators of relational well-being²⁵³

Romans 12:10 ¹⁰ Love each other with genuine affection and take delight in honouring each other.

Broken, unhealthy and abusive **relationships** can be the cause of extreme stress. Unkind words and actions; betrayal; oppression; abuse or any other form of damage inflicted on individuals are harmful to health and well-being. In some instances, it is possible to restore relationship **trust** and to be reconciled. This generally occurs when an individual takes responsibility for the harm they have caused and offers a sincere apology accompanied by changed behaviour. Repeated insincere apologies and unchanged behaviour can destroy trust and cause levels of distress that are detrimental to health and well-being.

Accusations, blame and criticism are indicators of victim mindsets and misappropriated responsibility. Accusation, blame and criticism are abrasive ways of communicating, and wear down relationships over time. Assertive ways of dealing with conflict take a standing position. Assertive communication is neither aggressive, nor passive, but takes an ‘armoured’ stand. The assertive communicator firstly takes responsibility for their own actions even when powerless to change the behaviour of the perpetrator, and secondly, informs the perpetrator of the impact of their behaviour by choosing an appropriate response or, when possible, to communicate in words.

Power dominance generally indicates that one person is over-empowered and the other is dis-empowered. This can have the appearance of success until either party grows weary of the

²⁵³ Cross-reference: p.66 Healthy relationships

imbalance. The imbalance causes distress and it requires a great deal of energy to restore the balance of responsibility and freedom. The appropriate distribution of power and definition of roles in relationships requires flexibility, essential in managing all the phases of life. Over- or under- **dependency** on others places great strain on relationships. Healthy interdependent relationships relieve stress and allow productivity. Interdependence means that each is aware of their responsibilities and is able to rely on the other for support when required. Knowing when to say yes to and when **to say no** is helpful in terms of managing family and social obligations.



Figure 4:36 Indicators of environmental factors that contribute to well-being²⁵⁴

Ephesians 4:23 ²³ *Instead, let the Spirit renew your thoughts and attitudes.*

Noise, pollution, poor living conditions, over-crowdedness, danger, isolation, or extreme weather conditions are all contributors to **environmental stress**. It may not always be possible to change any, or all of these conditions, but some relief may be obtained through attitude. A constructive **attitude** towards **unchangeable** aspects of life is helpful. Regular escapes from the toxic environment into healthy areas such as the beach, forest, safe public gardens or mountain walks, are restorative. Temporary respite can be experienced by visiting supportive family members or friends who live in different geographical areas or under better environmental conditions. Reading, journaling, creative activities or exercise, all contribute as respite under stressful environmental conditions. It is important to seek, and frequent, places that restore the soul.

It is particularly important to take responsibility for the care of God's environmental and ecological resources. Participating in programmes to reduce environmental pollution can be meaningful and reduce stress. The appropriate distribution of natural resources can be

²⁵⁴ Cross-reference: p.71 Wise stewardship

supportive of alleviating poverty and restoring hope. Discernment and wisdom from God's Spirit guide the management of God's resources under human care.

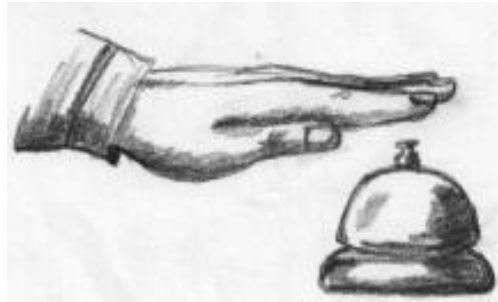


Figure 4:37 Indicators of circumstantial factors that contribute to well-being²⁵⁵

1Thessalonians 5:16-18 ¹⁶ *Always be joyful.* ¹⁷ *Never stop praying.* ¹⁸ *Be thankful in all circumstances...*

Circumstances cannot always be changed. Illness can place severe restrictions on both the patient and the carers. Other types of circumstances may be **alterable** in the short or long term. Discerning the difference between these categories can contribute to the reduction of stress. Some relief from circumstantial stress can be achieved by altering what can be changed and accepting what cannot be altered immediately - or at all. The principle of **acceptance** is helpful when circumstances are unchangeable. When circumstantial stresses are attributed causatively to others, the principles of **forgiveness** and **reconciliation** can be applied for the alleviation of stress. Forgiveness is not excusing the perpetrator but handing the offense over to a 'Just Judge' for justice.

Allowing pressures to dominate **decision making** can add to stress as bad decisions have to be managed in addition to the stress load. Appropriate support aids well-being. Appropriate support in the alleviation of circumstantial stress includes seeking calm and helpful advisors when important life decisions are at hand. Making use of supportive resources requires wisdom and discernment and therefore depend on seeking God's guidance.

²⁵⁵ Cross-reference: p.71 Ethical aesthetics



Figure 4:38 Indicators of cultural factors that contribute to well-being²⁵⁶

Galatians 3:28 ²⁸ *There is no longer Jew or Gentile, slave or free, male, and female. For you are all one in Christ Jesus.*

Culture²⁵⁷ can be defined as a group of people held together by **shared values, beliefs, customs, norms, morals, products or interests**. These common interests in groups are adopted through **socialisation** and become the standards by which the group is defined. The adopted standards are generally captured in the contemporary art, music, symbols, icons and other creative acts.

Cultural standards are not always suited to all members of a group. Membership to a group is not always voluntary such as belonging to a family, ethnic or race group. People do not choose to be born into such a group. **Cultural pressures** place expectations and requirements on individuals to conform. These pressures are often unspoken and can be experienced as demanding compliance without seeking consent. Non-compliance can be perceived as disrespectful or rebellious. However, heartfelt compliance can produce a sense of belonging and unity. It requires a tremendous amount of energy to break away from cultural influence. Obstructing the freewill of members who wish to exit a group is disrespectful. Over-riding the **free will** of individuals who hold to different values, norms, beliefs, and standards from the dominant cultural group is harmful to individuals. Departing from a dominant culture can be extremely stressful and necessitates strength of character and support from loving and caring individuals. Sourcing non-judgemental and objective support is difficult and requires creativity. The pastoral therapist or chaplain's role is vital in this instance.

Conforming to cultural demands can be beneficial if it does not override free-will or the voice of conscience. **Conscience** exists as an in-built moral guide. Inner conviction often produces

²⁵⁶ Cross-reference: p.71 Ethical aesthetics;

²⁵⁷ Cross-reference: Religious expression is described by Howard (2008:22) as 'a culture's transcendent synthesis of myth, doctrine, ritual, experience, and ethics'²⁵⁷.

the strength required for the change and brings about peace of mind. This means that the individual is in harmony with the will of God.



Figure 4:39 Indicators of time as a resource contributing to wellness²⁵⁸

1 Timothy 4:7⁴⁷ Do not waste time arguing over godless ideas and old wives' tales. Instead, train yourself to be godly.

Efficient **time management** potentially reduces stress. Matching the job to the time available can be a challenge. The job at hand can often be stretched or shrunk to fit the time available at the cost of either boredom or strain. Resetting goals to a more manageable timeline can be helpful. Filling up time with busy-ness, to **avoid** thinking about problems, can increase stress levels as it may result in the suppression of emotions and possibly lead to burnout.

The **biological time clock** can produce anxiety, particularly in cases such as desired pregnancy, achieving life goals, or certain careers that are age restricted. An **eternal perspective** on time can reduce pressure and provide a deeper understanding of the significance and meaning of time. An eternal perspective on time aids feelings of gratitude for God's gift of eternal life through Christ's redemptive work.

²⁵⁸ Cross-reference: p.71 Wise stewardship



Figure 4:40 Indicators of spiritual well-being²⁵⁹

Ephesians 6:10-12 ¹⁰ *A final word: Be strong in the Lord and in his mighty power.* ¹¹ *Put on all of God's armour so that you will be able to stand firm against all strategies of the devil.* ¹² *For we are not fighting against flesh-and-blood enemies, but against evil rulers and authorities of the unseen world, against mighty powers in this dark world, and against evil spirits in the heavenly places.*

The **human spirit**, being the receptor and *communicator* within the spiritual realm, gathers information from the *senses*, the *conscience* and from *God's Spirit*. Spiritual well-being relates to the way in which a person acknowledges their spirituality and accept the guidance of the indwelling Spirit of God.

The **conscience** hosts the moral code that guides behaviour through the Spirit of God. Being wise and discerning in spiritual communication is vital for spiritual well-being. Just as only trusted attachments to emails are opened, only spiritual sources that are trustworthy should be engaged with. Developing sensitivity and appropriate responses to the voice of the conscience, through the wisdom of the Spirit, is helpful for maintaining inner peace and harmony.

Spiritual well-being is regulated by the understanding and interpretation of **meaning** in life. Meaning is a deeply spiritual concept that has the potential of equipping a person with endurance under the most severe circumstances. Spiritual well-being is reliant on knowing God's will and spending time in communion and communication with God in honest prayer.

²⁵⁹ Cross-reference: p.64 Healing the heart

4.3.7 The fragrance of intimacy with God²⁶⁰

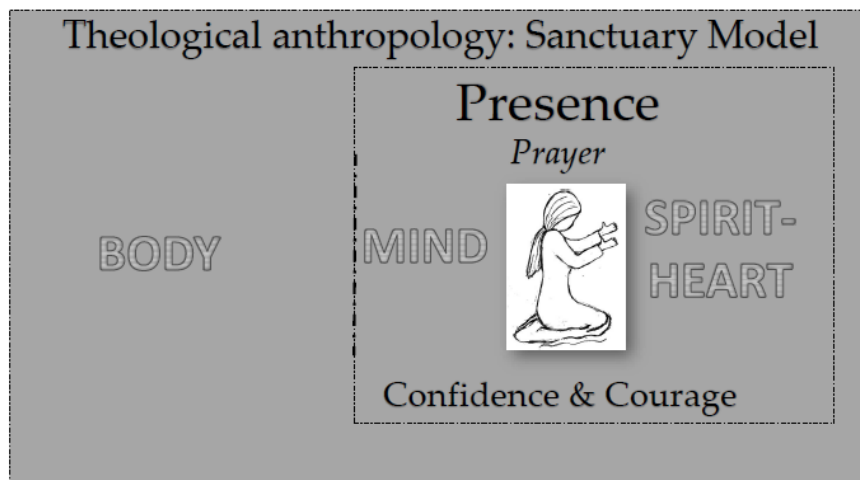


Figure 4:41 Sanctuary Model: Praying in the Presence

The connection between the altar of incense²⁶¹ and prayer was discussed in a previous chapter. Despite the fact that the altar of incense was positioned in the antechamber of the Biblical sanctuaries, the book of Hebrews places the incense altar within the Holy Place. It seems as if the author of Hebrews understood the veil-penetrating power of prayer. Prayer represents unveiled engagement with God in times of anguish. God's response to prayer is documented in the Old as well as the New Testaments. The invitation to enter boldly and confidently into God's presence to receive grace and mercy in our time of need, is a call into direct communion with God. God's openness to reason and negotiation is encouraging. God's compassion is not only ontological, but also experiential, as he suffered temptation as humans do. God empathizes with human weakness and encourages authentic interaction in his presence – which is why he may be approached boldly.

²⁶⁰ Cross-reference: 3.4.3 Prayer: The sanctuary as space of communion and communication with God, and the sensuality of fragrant presence

²⁶¹ Revelation 8:3-4 ³ Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God's people, on the golden altar in front of the throne. ⁴ The smoke of the incense, together with the prayers of God's people, went up before God from the angel's hand.

Confident prayer in God's presence ²⁶²

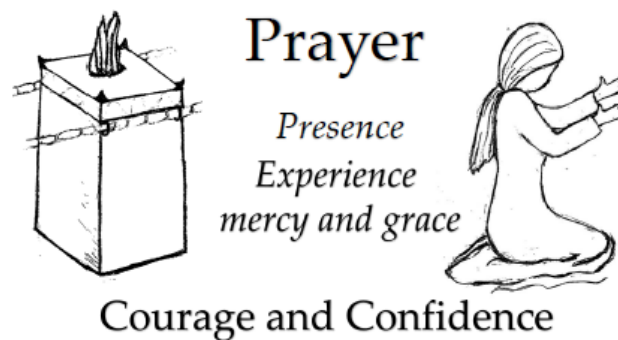


Figure 4:42 Courage to approach God's Presence in prayer

The courage to enter **boldly** into God's immediate presence relates to **authentic trust** in God's faithfulness. Trusting God's faithfulness means that the supplicant can disclose intimate details of the issue at hand. The honest disclosure could include a lament of protest, petitions and at times tough complaints against God. Authentic trust in God's faithfulness and compassion creates space for trust in God for answers to prayers in the appeal to his mercy and justice. These intercessory prayers can be confessions of guilt or prayers offered on behalf of others in their anguish. God's gracious responses instigate praise and thanksgiving. The following prayer spectrum (figure 4.43) reveals the spaces of authentic prayers offered to God in trusting boldness. The spectrum also reveals spaces where prayer styles can lean into forms of dysfunction.



Figure 4:43 Authentic Prayer

Babbling **self-talk** may have cathartic or **purgative** value but can hardly be called prayers. By definition prayer is communication in communion with God. Prayer naturally relates to divine-human interactions which excludes emotional self-regulation from the definition. At the other end

²⁶² Hebrews 4:15-16 ¹⁵ For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. ¹⁶ Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

of the spectrum, habitual prayers offered ritualistically, could easily exclude the valuable aspects of communion and communication with God. **Rituals** can become *manipulative* when the performance of the ritual places a demand on God to respond. Any form of demanding prayer embraces aspects of manipulation which violate trusting options.

Authentic trust in God's faithfulness and compassion, is strongly associated with the open access to God's presence - as obtained through Christ's torn flesh. The impact of the metaphorically lifted veil off human hearts, opens up minds to the presence and will of God.

4.3.8 Love inscribed heart (*kardia*) and mindful knowing (*nous*)²⁶³

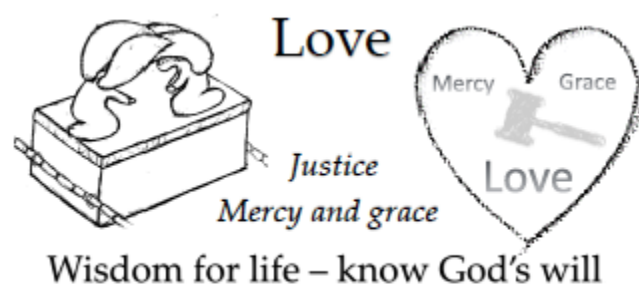


Figure 4:44 Love inscribed hearts for wise living

Unveiled connectivity

The will of God was inscribed on stone tablets and kept within the Ark of the Covenant and kept behind the veil that separated the Most Holy place from the Holy Place in the sanctuary buildings. Since Christ opened the veil by means of his torn flesh²⁶⁴, the veil has been metaphorically lifted off the hearts of believers. The inscription of God's will on the metaphorical tablets of human hearts keeps God's will consciously active. The **conscience** can be described as a moral inscription of God love-directive on human hearts. God's moral directive of appropriate love²⁶⁵ can be *polluted* by religious, social, or cultural norms (Titus 1:14-16)²⁶⁶. The conscience can also be

²⁶³ Cross-reference: 3.5.2 Love inscribed heart (*kardia*) and mindful knowing (*nous*)

²⁶⁴ Hebrews 10:19-21 ¹⁹Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, ²⁰by a new and living way opened for us through the curtain, that is, his body, ²¹and since we have a great priest over the house of God, ²²let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

²⁶⁵ 1 Timothy 1:5 ⁵The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith.

²⁶⁶ Titus 1:14-16 ¹⁴and will pay no attention to Jewish myths or to the merely human commands of those who reject the truth. ¹⁵To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted. ¹⁶They claim to know God, but by their actions they deny him. They are detestable, disobedient, and unfit for doing anything good.

silenced (1 Timothy 4:2)²⁶⁷. The impact of a cleansed conscience, through the unblemished blood of Christ, frees believers for service to the living God (Hebrews 9:14)²⁶⁸. The following diagram (figure 4:45) aims to provide a spectrum of appropriate and inappropriate applications of the human conscience. The conscience-spectrum represents a range of responses to the human conscience and is proposed as a diagnostic aid in clinical practice.

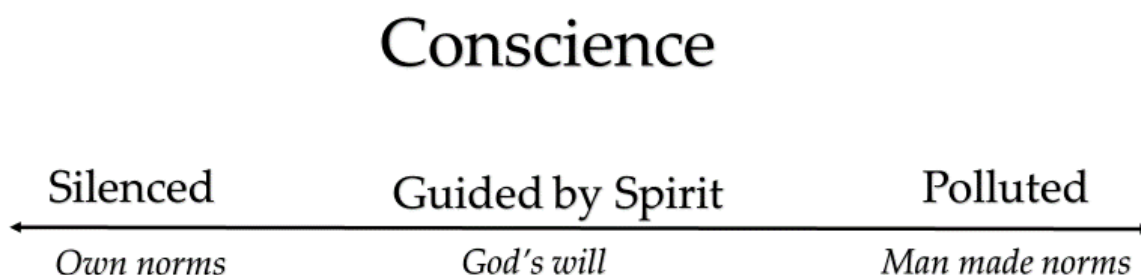


Figure 4:45 A cleansed conscience and knowing God's will

The appropriate positioning along the conscience spectrum will affect the experience of guilt and the related understanding of forgiveness and restoration. The link between the heart and the conscience is clear. For Paul, the condition of the heart (*kardia*) of humans impacted directly on the state of mind (*nous*). These two aspects are irrevocably linked. *Nous* or mind, in Greek philosophy, represented rationality and reason as divine dimensions of humanity (Dunn 2006:73). Based on Jewish thinking, Paul stated that the foolish heart did not understand the matters of the spirit (1 Corinthians 2:10b-14²⁶⁹). Informed by a new heart, and enlightened by the Spirit, the mind had to be transformed to conform to the mind of Christ (Ephesians 4:17-19²⁷⁰). To Paul, the

²⁶⁷ 1 Timothy 4: 1-3 ¹The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. ²Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. ³They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.

²⁶⁸ Hebrews 9:13-14 ¹³ The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. ¹⁴ How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death,^[a] so that we may serve the living God!

²⁶⁹ 1 Corinthians 2:10b-14 The Spirit searches all things, even the deep things of God. ¹¹ For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God. ¹² What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. ¹³ This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.[c] ¹⁴ The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.

²⁷⁰ Ephesians 4:17-19 ¹⁷ So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. ¹⁸ They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. ¹⁹ Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed. Romans 12:2 ² Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

lifting of the veil or the circumcision of the heart recovered the functioning of the mind from a rational mindset in separation from God to a mind discerning of God's will for wise and beautiful daily Christian living (1 Corinthians 3:12-18²⁷¹).

Paul visualized the reception of the Spirit as an experience of unveiling the heart for the opening the mind to revelation, 'intellectual illumination' (Dunn, 2006:431), deep conviction, appropriate emotion, and a sense of relational knowing of self and others (Dunn, 2006:47). This relational knowing also included the knowing of God and the previously hidden wisdom now revealed by the Spirit (1 Corinthians 2:6-16²⁷²). In shared identity with Christ, and with open access to God, believers are able to experience peace of mind due to their liberation from the powers of sin and death. Believers are enabled by the Spirit to live their lives responsibly and excellently (Dunn, 2006:440).

²⁷¹ 1 Corinthians 3:12-18 ¹² Therefore, since we have such a hope, we are very bold. ¹³ We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away. ¹⁴ But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. ¹⁵ Even to this day when Moses is read, a veil covers their hearts. ¹⁶ But whenever anyone turns to the Lord, the veil is taken away. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸ And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

²⁷² 1 Corinthians 2:6-16 ⁶ We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. ⁷ No, we declare God's wisdom, a mystery that has been hidden and that God destined for our glory before time began. ⁸ None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. ⁹ However, as it is written: "What no eye has seen, what no ear has heard, and what no human mind has conceived"—the things God has prepared for those who love him—¹⁰ these are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God. ¹¹ For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God. ¹² What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. ¹³ This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words. ¹⁴ The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness and cannot understand them because they are discerned only through the Spirit. ¹⁵ The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, ¹⁶ for, "Who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ.

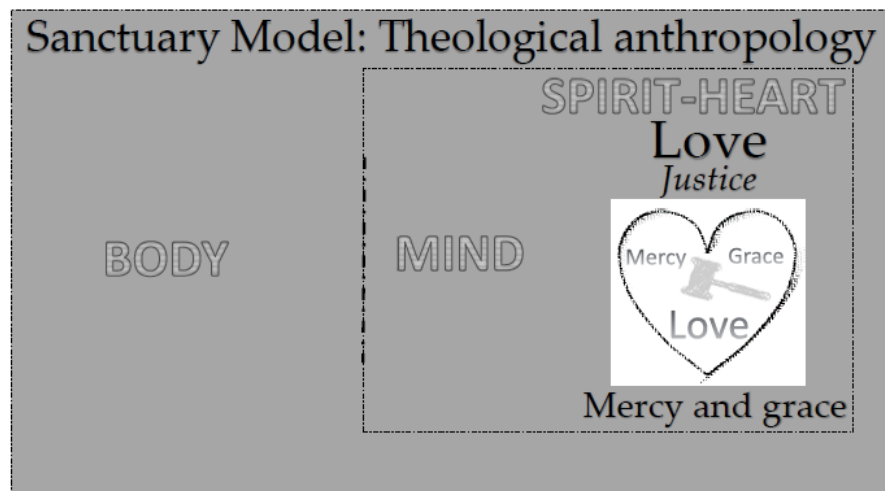


Figure 4:46 Love and Justice in the Presence of God

This section investigated Paul's anthropological terms from a Jewish perspective of humans as whole beings that cannot be separated into Hellenistic partitivity. Analogous similarities were discovered between anthropological and sanctuary concepts, facilitating the possible integration of these concepts into a new sanctuary model. The embodied soul was represented by the entire tabernacle complex indicating similarities in concepts of psyche before, and *pneuma* after, the torn veil or circumcision of the heart. The veil was linked to the concept of flesh or *sarx* which acts as a host to sin; and bodily corporality associated with *sōma*, awaiting transformation into an eternal and spiritual embodiment at the *Parousia*. Courtyard purification procedures provided rite of passage into the tent part of the tabernacle complex corresponding to the concepts of *sōma* and *sarx*. The mind was likened to the area of service within the tent, which remains rational until the veil was torn, or analogously, the heart was circumcised to give the mind access to spiritual insights, wisdom, and revelation by the indwelling Spirit. The pneumatic impact on humans through salvation has been demonstrated in the above section and the proposed Sanctuary model can now be summarized.

4.4 Conclusion

This research project has been aimed at investigating the sanctuary model as a theological anthropological framework for assessing Christian spirituality in clinical diagnoses. Theological anthropology is defined in terms of human self-understanding in relationship with God. Christian spirituality indicates a divine-human connection with a specifically Christian God. The sanctuary is the space designed for the divine-human encounter and points to dimensions of Christian spirituality.

Investigating the spaces within the sanctuary design included probing into the theological significance of the spaces and the activities within those spaces. The interpretation of the theological significance of sanctuary - related concepts, was associated with the way that God is perceived. The appropriateness of the God-image was shown to affect the human responses to God, and are indicators of Christian spirituality, useful in spiritual diagnoses.

The study revealed the ontological change through the lifting of the veil for believers, opening access to God's throne-room for mercy and grace. The theological significance of the lifting of the veil was embedded in the salvific work of Christ, and the infilling presence of the Spirit in human embodiment. These aspects reveal Christological and pneumatological dimensions of sanctuary - related theology. The interpretation of the lifting of the veil, as a metaphorical circumcision of the heart, brought anthropological dimensions of sanctuary spaces into the fore. Unveiling of the heart signified a change in the entire operational sanctuary structure, impacting on the anthropological model from a *psychikos* to *pneumatikon* person. The circumcision of the heart pointed to the release of God's presence into the entire sanctuary, subduing the influence of the flesh over the mind, bringing the mind under the influence of the Spirit. The enlightened mind becomes empowered to discern and comprehend God's will for wise living. A visual presentation of the sanctuary concepts, representing the shift from *psychikos* as a fleshly soul to *pneumatikon* as a spiritual person, was offered as a diagnostic aid.

The change from a fleshly to a spiritual embodied soul signified an ontological change. The ontological shift from the old fleshly Adamic person to a new humanity fosters an eschatological hope of sharing in the likeness of Christ's resurrected embodiment at the *Parousia*. The interpretation of new identities through the rebirth of baptism, impacts on the quality of hope. As an indicator of Christian spirituality, the appropriate interpretation of eschatological hope is suggested as essential in clinical diagnoses. A diagnostic tool was proposed in support of assessments of the quality of eschatological hope in Christian wholeness.

Liturgical practices were highlighted as indicators of Christian spirituality. The appropriateness in interpreting Christ's atoning sacrifice was associated with the quality of the faith response. Misinterpretation of God's declaration of righteousness and subsequent justification by faith, lead to either the legalistic paradigm that faith needs more action to appease God's wrath, or the attitude that freedom from sin affords license for liberal lifestyles. A diagnostic aid was provided to assist diagnosis in clinical practice.

The appropriate interpretation of baptism as a rebirth into new identities is associated with wholeness. Changing from a person to a royal priest through the baptism 'concertina' procedure

includes the need to appropriately interpret the ordination procedure inherent in Christian baptism. The consecration through identifying with the death and resurrection of Christ through immersion in water; being robed in the righteousness of Christ as declaration of the new status as royal priests; and the anointing by reception of the Spirit are essential indicators of Christian spirituality. A visual aid was proposed for assisting diagnosis in clinical practice.

The table of fellowship was interpreted as a space of belonging through adoption into God's family and the remembrance of Christ's self-sacrifice for the benefit of eternal life for all who belong. A diagnostic aid was proposed for assessing church structures and the facilitation of safe church fellowship. The relational aspects of sanctuary spaces included the relationship with oneself, others, God, and with creation. The impact of lifestyles guided by the Spirit and the conviction of the conscience, was represented by a fruit-bearing tree as a testimony of God's love for the world. Each dimension of Christian living represents a dimension by which Christians bring the light of God's Kingdom and love into the world. A grid, representing the various dimensions was offered as an aid in clinical assessments. The quality of communication and interaction with God through prayer was identified as an indicator of Christian spirituality and an assessment aid proposed for diagnostic assistance.

The sanctuary model was found to provide a suitable theological anthropological framework for assessing Christian spirituality in clinical practice. It is understood that the sanctuary model presented in this project is in the early stages of development. It is hoped that wise and experienced pastoral therapists will continue the development of the model into a useful, practical tool for diagnosing and treating spiritual illness. It is hoped that many patients will find healing and wholeness through the compassionate and non-judgmental application of Sanctuary model diagnoses and treatment.

5. CHAPTER FIVE: EVALUATION OF THE STUDY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Chapter introduction

This research project engaged with the analogous integration of building and bodies as sanctuaries for God's residing presence, with the purpose of developing a theological anthropological framework on which to base spiritual diagnosis in clinical practice. This chapter affords the opportunity for evaluating the results. The appraisal of the study will engage in answering the research question, before evaluating the significance and limitations of the study in terms of its contribution to the clinical pastoral field, within the arena of practical theology. Conclusions will then be drawn, and recommendations made for further investigation.

5.2 Evaluation of the study

Answering the research question: The question²⁷³

Can the sanctuary-metaphor, with its focus on spiritual wholeness and human well-being, be viewed - within the framework of pneumatology – as a theological paradigm for presenting the spiritual dimension in an integrative pastoral model for anthropology?

- Could this metaphor assist caregivers of a theological framework for diagnostic purposes in professional clinical pastoral therapy?
- What is then meant by a pastoral diagnosis in spiritual wholeness?
- What are the different components in a Christian understanding of 'diagnostic tools' for an integrative approach to helping and healing in a clinical setting?
- What will be the implications of the sanctuary-metaphor for the professional identity of caregivers in a hospital environment?

Answering the research question: The response

In response to the essence of the research question, it can be stated that the investigation affirmed the appropriateness of the sanctuary metaphor as a theological paradigm for presenting the spiritual

²⁷³ See cross-reference: 1.5.1 Research question

dimensions for anthropological diagnosis of human wellness. The design of the sanctuary space for facilitating the tabernacling presence of God aligned analogously with human embodiment as the space for the indwelling Spirit of God.

The significance of the design alteration through the physical tearing of the sanctuary veil at Christ's death was reflected in the anthropological association between the veil and Christ's flesh. Christ's victory over the powers of sin and death removed the veil which denied direct access to God's presence. The analogous application of the lifting of the veil for believers at baptism presents the both the ontological impact of salvation and the pneumatological dimensions of the Spirit flooding human embodiment at the lifting of the veil. Access to God's direct presence, for guidance and wisdom, exerts a meaningful influence on all dimensions of human life. The anthropological effect of the lifted veil and the indwelling presence of God are significant.

The influence of the resident indwelling Spirit on anthropology is signified by the specific spaces within the sanctuary design, and the specific activities metaphorically applied to Christian spirituality. The analogous similarities between the sanctuary courtyard and human embodiment highlighted the impact of Christ's victory over the powers of sin and death at the cross as a metaphoric altar. The response to such grace calls for believers to live in daily surrender to God's will and ways. Apart from the sacrificial aspects of the courtyard, the consecration and ordination of believers into the priesthood revealed the ontological impact of baptism. Baptismal rebirth, in identification with Christ's death and resurrection, indicated an ontological change in identity from an old adamic nature to a new creature as part of the family of God.

The change from a person to a Royal Priest indicated a vocation in participation with Christ. The priestly service within the sanctuary tent was analogously linked with participation in the mind of Christ as the head of his body, the church. The anthropological consequence of the lifting of the veil indicated a changed mind in the believer, in constant transformation under the influence of the indwelling Spirit and the moral guidance of the conscience. In remembrance of Christ's sacrifice, believers gather in fellowship with the understanding of belonging together as one loaf or one body in Christ. The wisdom of enlightened minds and Spirit-filled lifestyles act as a testimony to the world. The fruit of the Spirit, as reflected in Christian lifestyles bring Christ's fragrance and light into the darkened world.

The inner chamber of the sanctuary represented the throne-room of God. Opened access poses an invitation to confidently approach God's throne-room for assistance and guidance in anguish and despair, is an expression of the grace and mercy of God. The inner chamber is analogously likened with the spirit-heart as the organ of communication for God's Spirit. The heart represents the

tablets upon which God's laws of love are inscribed for moral guidance. The heart also represents the space receiving God's merciful forgiveness through Christ's atoning sacrifice.

Indicators of Christian spirituality were identified in the design, spaces, and significance of the sanctuary concepts. The sanctuary framework unfolded both theological and anthropological dimensions of the divine-human relationship and qualifies as a suitable model for assessing spiritual wholeness.

The study revealed a spectrum of appropriate and inappropriate human responses to God's initiations and interventions. The ways in which humans conceptualize, and interpret God affect human wholeness, and are reflected in the appropriateness of the human responses to God. The spectrum of human responses shaped the suggestion for suitable diagnostic aids. These aids apply to the indicators of Christian spirituality inherent in the sanctuary framework. In other words, the sanctuary framework provided the indicators of Christian spirituality, and the interpretation of the appropriateness of the human responses to God provided the diagnostic spectrum. Clinical treatment supports movement along the spectrum from inappropriate to more helpful and safe spaces. Helpful and safe spaces along the diagnostic spectrum are indicated by appropriate conceptualizations of God and the appropriate interpretations of God's will and ways leading to spiritual maturity and wholeness. The sanctuary model, as a diagnostic aid can therefore be of great assistance in the profession of Clinical pastoral therapy.

The sanctuary model offers a theologically and anthropologically sound framework for clinical diagnosis and treatment. Transparency and clarity in the diagnosis and treatment processes, is essential in any professional field. The pastoral identity within the clinical profession is plagued with suspicion and criticism. It is believed that the diagnostic framework offered by the sanctuary model can relieve the profession of such a burden of criticism.

The responsible application of the sanctuary concepts in the diagnostic process, would include the attitude of the therapist. The sanctuary model is not intended as a tool for labelling patients in judgment. The sanctuary model is a tool for instigating hope and growth towards wholeness and Christian maturity.

5.3 Significance of the study

The significance of differentiation

The significance of the study is encapsulated in the concept of wholeness. The purpose of a clinical diagnosis and treatment are rooted in the hope of the healing, growth, and transformation of the patient. The sanctuary model provides a framework for identifying the indicators of brokenness

from which treatment can be applied towards wholeness. The sanctuary model provides theologically - based indicators, which clearly differentiates the clinical pastoral profession from psychologically based professions. This study therefore makes a significant contribution in differentiating between clinical pastoral and clinical psychology professions.

The significance of imaging God

The conceptualization of God, from a specifically Christian perspective, adds to the differentiation of the profession. The appropriate conceptualization of God by means of sound theological interpretation of God's relational initiations and redemptive interventions, is vital in spiritual wellness. The study makes a significant contribution towards facilitating diagnostic interpretations of metaphoric conceptualizations of God and the associated health-related outcomes. The graphical presentation of the proposed diagnostic tool potentially eases the diagnostic process and facilitates appropriate treatment.

The significance of salvation

From a theological perspective, the graphical sanctuary model offers a visual framework, facilitating interpretation of the order, meaning, and impact of salvation. The spatial orientation of the sanctuary design - and the activities within the spaces - clarify the order of salvation and point to the meaning of the activities within the spaces. Anthropological and ontological changes are indicated at the metaphorical lifting of the veil (or circumcision of the heart), which in essence introduces a pneumatological theme. These visually - presented aspects affect the Christian understanding of the effects of salvation on identity, and the impact of God's indwelling presence in daily life. This understanding affirms the assurance of salvation and God's engagement in daily affairs through the Spirit. These assurances have a deep impact on wholeness in Christian spirituality and instigate an eschatological hope. The visual framework of the sanctuary model supports the interpretation of the journey of salvation and in this way makes a valuable contribution.

The significance of Christian liturgy

The sanctuary model graphically validates the importance, and supports the interpretation of, Christian liturgy. Historic and denominational interpretations of Christian liturgy facilitated the design of the diagnostic tools for assessment of Christian spirituality expressed in liturgical practices. The historic and denominational interpretations signpost points along a proposed spectrum. The spectrum assists in the interpretation of distorted theological positions and indicate options for change towards more appropriate spaces along the spectrum. The goal of the spectrum-aid is the identification of dysfunctional theological positions, without the intention of labelling

patients. The application of a diagnostic spectrum associated to liturgical practices is significant and helpful.

The significance of a new identity

Perhaps the most significant contribution of this study relates to the immense importance of baptism in Christian spirituality and, ultimately, in wholeness. The interpretation of baptism as an ordination ritual is of great significance. Baptism indicates a changed ontology and a new identity. Baptism signifies death to the influence of the flesh in the old adamic nature, and rebirth into a new adamic humanity as the family of God. Baptism is interpreted as a priestly ordination through consecration by means of water, being robed in the righteousness of God, and being filled with the Spirit. Baptism means having full access to God as the veil is lifted and the flesh subdued. Baptism is rite of passage into a Kingdom vocation, being empowered by the Spirit for wise living, and having the conscience cleansed from guilt. This understanding holds the key to wholeness and is hugely underplayed in the support of healing in Christian spirituality. It is for freedom that Christ has set us free, and Christians can certainly celebrate their freedom by the identification with Christ's death and resurrection through baptism.

5.4 The limitations of the study

Limiting God

Any model is inherently a reduction of the reality it aims to represent. The inadequacy of efforts to metaphorically put God 'in a box' is evident in this study. The unique experiences of patients in relationship with God and their individual responses to God will always leave the diagnostic process in a fluid state. Efforts to concretize the lived experience of patients into a format or methodology will impose limitations on the individual conceptualizations of God, and the unique relational dynamics. This study focused on four biblical metaphors of God, despite the identification of overlapping concepts. For example, the metaphoric representations of God's sovereignty focused on God as Creator and God as King, largely ignoring the overlapping concept of God as Judge. God as Judge was not developed in relationship with God as Mediator. In addition, the representation of God as Creator and God as Man overlooked the binding concept of God as Father. The graphical representations of God as King and God as Priest did not highlight the metaphor of God as Shepherd. These omissions impose limitations on the representation of God in this study. Even if all these were represented, the conceptualization of God based on biblical metaphors, would be inadequate and subject to the individual experience of the patient. Despite these limitations, the research offers a graphical representation which has the potential for further development and is believed to be a useful aid in clinical practice.

Limited gods

Limited attention was given to the crippling effect of ‘other gods’ on humans. Clinical pastoral work, by nature, should include a strong focus on toxic spirituality. The current study offers a framework for such a diagnosis with limited expansion of the specifics. Further studies and case studies would be helpful in developing the understanding of patients who suffer under the influence of such overwhelming spiritual powers that create chaos in human lives and bring people into slavery.

Limiting people

Diagnosis in clinical practice metaphorically places a microscope on human experience to the exclusion of the telescopic perspective. Focusing on one aspect of a patient’s spirituality can lose sight of the bigger picture. A partitive perspective of humans lurks within the shadows of the diagnostic process, impeding a whole - person approach in clinical practice. In addition, clinical diagnosis is prone to labelling patients. These limitations are not adequately addressed in this study. The spectrum approach, without the quantifying qualities of a Likert scale, is one possible way of ameliorating the dangers of diagnostic procedures. A spectrum approach is more fluid and offers treatment options in negotiation with the patient.

Limited demonstration

The study aimed at finding a framework for diagnostic purposes, limiting the research to a skeletal level. A skeletal framework offers broad conceptual guidelines on which to ‘hang’ details. The study lacks case studies which demonstrate the effectiveness the sanctuary model as a proposed diagnostic framework. Identifying indicators of Christian spirituality from a skeletal framework is helpful - but requires development and expansion by means of the rich experience of pastoral therapists in the clinical field.

5.5 Conclusion and recommendations

Conclusion

This study investigated the feasibility of the sanctuary model as a possible theological anthropological framework, with indicators of Christian spirituality, for diagnostic purposes in clinical practice. The Sanctuary Model has emerged from the research as an appropriate diagnostic aid. The visual and graphical presentation of the sanctuary model facilitates the interpretation of divine-human encounters. The visual aspects of the model ease the reading of human responses in terms of the meanings attached by the individual patient. The presentation of response-options along an interpretive spectrum aids clinical diagnoses and inspires the hope of movement to safer

spaces. The theological-anthropological characteristics of sanctuary model is beneficial in the differentiation of the profession as it provides an interpretive framework for assessing spirituality in clinical settings. The indicators of spirituality point to the ontological shift and changed identity associated with salvation and the reception of the Spirit. The specific Christian focus of the study clarifies the assurance of salvation in addition to the guaranteed eschatological hope through the indwelling Spirit as deposit of what is to come.

Recommendations

The recommendations included in this paragraph are guided by the significance and limitations of the study as pointed out previously. These recommendations embrace the development of the presented God-image grid, to include a broader range of biblical metaphors. It is recommended that the expansion of the range of God-image metaphors include case studies describing the lived experiences of patients who have either suffered the devastating consequences of distorted God-images or have been enslaved under the oppression of false gods.

Because of the specific Christian focus in this study, the above recommendations include options for the spiritual care of all patients. The clinical setting inherently includes patients from varied denominations, secular beliefs, and patients from different religions. As mentioned previously, the clinical setting suggests the presence of patients who suffer from toxic spirituality due to oppressive and enslaving spiritual powers. Despite the particularly Christian focus in this study, the sanctuary design is anthropologically inclusive of all humans. The sanctuary model is inherently an anthropological model designed for divine-human interaction. This means that all humans are inherently spiritual beings. The spiritual indicators offered by the sanctuary model remain the same but suggests a spectrum of applications unique to each individual. In essence, the sanctuary design indicates spirituality as an ontic and anthropological reality. The recommendation, in this regard, suggests a future research question relating to the nature of the spiritual powers taking up occupation in the anthropological space, created for the presence of God as indicated by the *psychikos* representation of the sanctuary model. The recommendation therefore suggests further research and development of the pre-salvation sanctuary model for appropriate spiritual care for all patients.

Further research of the sanctuary model is recommended for the development of diagnostic aids. The expansion and development of diagnostic aids is recommended, based on the indicators of Christian spirituality in the sanctuary framework. The experience and wisdom of clinical pastoral workers in the field would enrich the development of diagnostic tools. It is recommended that clinical pastoral training includes the responsible and appropriate application of the diagnostic

tools associated with the sanctuary framework. The diagnostic tool is not intended for either labelling or judging patients. The motivation for this project is embedded in the hope of movement from brokenness to wholeness. It is suggested that the compassionate presence of God be embodied by the therapist in the journey alongside the patients towards wholeness.

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ADDENDUM A: GLOSSARY

Aesthetics involves the study of that which is considered to be beautiful, and the attempt to set the criteria for this. In Biblical theology this ‘beauty’ would be found in that which reflects God’s character or nature in some way or another.

Anthropology is the study of humankind – the habits, customs, cultures, and relations of peoples all over the world. For the purposes of this study, theological anthropology refers to what it means to be human in relationship with a specifically Christian God. In Hebrew thinking humans are viewed as whole beings and interpreted as embodied souls or ensouled bodies, using the terms body, mind and spirit or heart from an integrated perspective.

Apocalypse refers to the cosmic impact at the final ‘unveiling’ of Christ as described by John in the book of Revelation. Some use the concept purely as a destructive end time phenomenon.

Apostacy refers to a turning away from God and from the relationship and lifestyle guided by God’s wisdom, towards something- or someone else.

Assessment tools refer to the various static and dynamic methods of assessing a patient’s care needs. Questions regarding the patient’s beliefs regarding medical treatments such as blood or food regulations can be gathered by static means such as an admission form. Information regarding the patient’s spiritual needs can be gathered by various medical staff by means of a few short questions. Spiritual assessments are generally done by spiritual care professionals for diagnostic purposes towards planning treatment.

Assurance refers to the assurance believers experience of their acceptance as members of God’s family.

Atonement has to do with the forgiveness of sin through the blood of Jesus Christ. The life in the blood of Jesus was offered as for the life of others. The unblemished blood of Jesus was offered in the heavenly throne-room for the forgiveness of the sin of mankind. The blood of Jesus could do what the blood of animals could not do, by cleansing the conscience of the believer. The atonement through the blood of Christ was a once off event as it fulfilled all the requirements of the law. No further blood sacrifices are required. By faith in the faithfulness of God to forgive their sin believers are justified.

Baptism in essence baptism represents identification with the death and resurrection of Jesus Christ. The cosmic impact of baptism was demonstrated at the baptism of Jesus and again at his actual death and resurrection. The rite symbolizes the purification from sin through immersion in water, a robing to indicate the new identity of the person becoming a royal priest as a member of God's family, and the reception of the Spirit for empowering the believer for wise living in the presence of God and as a testimony to the world of God's love and forgiveness.

Baptism is interpreted differently in various denominational perspectives and is generally a controversial issue. The denominational expression of the rite ranges between the baptism of infants and adult baptisms with some confirming rite added for those baptised as infants. In addition, the way of baptism varies between sprinkling or full immersion.

Biblical and systematic theology Biblical theology is a field of study in which attention is paid to the historical and original context of a biblical text in an attempt to fully understand it, without using contemporary associations. Systematic theology applies biblical teachings to contemporary concerns.

Canon refers to the assembly of writings agreed on by the church as authoritative, despite the composite character of some collections. Some denominations include additional books to the collection.

Charismatic, charismatic movement refers to the 'gifts' of the Holy Spirit, as explained in Paul's works in the Bible. In essence, anyone in the church who operates in any of these gifts, may be called charismatic; but a more contemporary interdenominational charismatic movement has changed the position, emphasising the practice of these gifts or 'signs' and also a baptism of the Spirit, following conversion.

Christ, Christology refers to the Messiah or anointed one. The word relates to Christ as a deity. Christology is the theological study of trying to determine who Jesus is and what He had achieved through his flesh and blood manifestation.

Church means the gathering or assembly of those who believe in Jesus Christ and who have entered into a new relationship with God and, people and creation. The church refers to those who are now the dwelling place of the Holy Spirit on earth. To this 'church' has been given the task of participating with Christ in accomplishing the will of God through the empowerment and wisdom of the Spirit. Ultimately, God's will is appropriate love for the benefit of all creation.

Circumcision refers to the practice of cutting of the foreskin of the male sexual organ as an external sign of being a believer. It was mandatory under Mosaic law; but in Christ this external sign has been replaced by the spiritual circumcision of the heart, which can metaphorically be interpreted as the lifting of the veil off the heart so that the mind can be illuminated by God's indwelling presence.

Communion refers to a relational fellowship between humans and God, or between fellow believers. Communion is also used in reference to the Lord's supper, the sacrament of bread and wine, in remembrance of Christ's sacrificial death for the life of mankind.

Confirmation is an event in some denominations, which affirms the current young person with the baptism which was administered to them as an infant. This is generally administered before admitted in the participation of communion.

Conversion refers to a turning point in a person's life due to an encounter with God by which they accept Christ's salvific work by faith. The person turns away from sin, from being an enemy of God and is no longer guilty, but justified by faith, adopted as a child of God, and receives the Spirit as a guide and constant companion for wise and fruitful living.

Cosmology refers to the study of the universe – of creation – its origin and history. Despite differences in approach and interpretations, theology, and science meet in the field of cosmology with the common goal of exploring the universe towards unfolding its mysteries.

Covenant In this research covenant refers to an agreement made by God with His people. A covenant can be interpreted as the loving and compassionate way in which God binds himself to people. Because of God's faithfulness, God's covenant will stand true forever, never to be revoked or withdrawn. Because of God's commitment to creation, those who accept the life-giving covenant of love inscribed on human hearts, find themselves thriving in relationship with God and others.

Death In theological terms death refers to spiritual death, which causes a separation of man from God and which is the result of human sin. Sin is also the reason why physical death came into being.

Demon refers to a created spiritual being who operates in the heavenly realm and is under the authority of Satan and who seeks ways and means of getting people to rebel against God and against God's creative purposes.

Denomination and denominationalism A denomination is an organised structure for a body of believers who adhere to the same doctrinal ideologies or belief systems within the Christian faith. Denominationalism allows the co-existence of all who follow Christ in diverse ways under the larger Christian canopy.

Determinism refers to a manner of thinking that operates by cause-and-effect. Determinism is a belief that nothing happens in vain; but is either an event directly caused by God (theological determinism); or something that happens unavoidably and unalterably as the effect of a natural cause (naturalistic determinism). All forms of determinism oppose the concept of human free will and the resultant responsibility for choices made and actions taken accordingly.

Diaspora refers to a scattering of people. It referred to Jews scattered or mixed throughout the Gentile world, but also to the spread of all people away from their homeland.

Doctrine The doctrine of a church is the set of theological formulations that summarize Scripture on specific topics. Theologically, doctrines are the beliefs about Scripture with attention to traditions of the church, as taught and made relevant to contemporary people in an understandable manner.

Ecclesiology is the field of theological study concerned with an understanding the church – how the church should set vision and mission statements in line with God’s plans and purposes.

Epistemology has to do with the study of knowledge, distinguishing between what is fact, or justified truth, versus opinion. In other words, distinguishing between the rational knowledge based on logic and reasoning through observation, versus knowledge gained experientially through physical and spiritual senses.

Eschaton, eschatology refers to the end of history, which will take place on Christ’s return to establish His eternal kingdom. Eschatology holds a tension between inauguration of the end times through Christ’s first coming and the consummation of the end times when he returns.

Essence the ‘essence’ of something is that which lies at its core, without which it can no longer be what it is, or supposed to be. The Triune God, God the Father, God the Son and God the Spirit, are believed to be of the same essence – yet three Persons.

Eternity/eternality eternity refers to a realm beyond the constraints of time where there is no beginning nor end. Theologically, it is linked to God who alone is an eternal being. Humans have the eschatological hope of an eternal inheritance.

Ethics hinge around the search for what is morally right or wrong in life. Ethics seeks to provide a value system to people live by and an understanding of the consequences of behaviour.

Eucharist refers to the continued remembrance of, and thanksgiving for the completed work of Christ on the cross, remembered each time when the last supper is commemorated as believers partake in the sacrament of communion.

Evil refers to acts and happenings that go contrary to the will of God. Natural evils would be things/events that happen naturally, such as famine or a pandemic; but moral evil means that man makes a choice to act in resistance and in opposition to God's will.

Exegesis refers to the process of extracting the meaning of biblical texts. **Eisegesis** is a term used negatively, where people are trying to read their own, unfit meaning into a text.

Faith means believing that something exists, even if it cannot be seen or has not yet manifested/shown itself. Biblical faith is two-pronged it is an intellectual belief, but has a relationship dimension as well, so you would have faith – believe in God or Jesus; and entrust yourself to His faithful care.

Free-will means exercising one's own will in taking decisions or making choices, whilst fully aware of the consequences. These choices are internally chosen, not dependent on coercion from external sources.

Glory is a word that reflects the grandeur and magnificence of God – the manifestation of God's immediate presence. Glory displays God's unapproachable holiness and majesty which causes trembling fear. Jesus is called the 'glory of God' – a result of His resurrection and ascension by which He has opened up access to God and invites believers to enter boldly into God's glorious presence.

Grace speaks of the goodness and mercy of God in that God does not act towards humans as we deserve, but out of unconditional love towards mankind. Humans are redeemed by the gracious self-giving love of God through Jesus Christ and graciously equipped for life through the indwelling Spirit.

Hermeneutics refers to the interpretation, of Scriptural texts. Hermeneutical study concerns itself with the relationships between the author of a text, the text itself and readers thereof.

Historical criticism considers the historical and cultural backgrounds of the Bible, seeing it as a book originating from a human and not a divine context.

Holy means that something is sacred and set apart. Ultimately God is Holy and set apart as Creator from creation. God sets human certain human beings and things apart for God's special purposes. Holiness implies freedom from sin and ethically purity.

Hope means expecting and desiring something to happen. Biblically, it means more than a mere wish for something to happen; it includes an element of faith in God's faithfulness, that something promised by God will actually be realised, such as the promise of Christ's return.

Illumination entails an enlightenment, a coming to an understanding of God's will, which can be summarized as appropriate love. Illumination of the mind and heart indicates the lifting of the veil or circumcision of the heart at conversion and facilitates surrender to God's will for the benefit of all creation.

Imago Dei (image of God) refers to the belief that humans are created by God in His image, and that it refers not only to His physical, but to His spiritual being. According to this belief humans reflect God's image by their ability to think, reason, feel and to act creatively, among others.

Incarnation refers to the eternal Word of God taking on a human form and living a human life as Jesus while being divine, and as the Son being of one essence with God the Father and the Spirit as the three Persons of the Triune God.

Judgement, from a Biblical perspective, means God's evaluation of whether something is correct or not, using God's own standards of righteousness and holiness. It could also mean the eternal judgement awaiting mankind on Jesus' return.

Justice entails the practice of evaluating the moral correctness of something and deciding on due punishment or reward. Biblically, justice means that a holy God has to mete out punishment for sin, however, in Jesus, all God's requirements for divine justice have been satisfied and believers are justified by faith in God for pardon from sin. The appropriate response to such grace is to act justly towards others.

Justification, justification by faith this refers to God accepting believers as they are, setting them free from the judgement and punishment they justly deserve and instead making them acceptable to a totally holy and righteous God. This justification takes place by faith, and not by works, and brings the human concerned into a relationship with God through faith in God's faithfulness for the forgiveness of sin.

Kingdom refers to the realm of God's reign and has been reigning since the start of creation. God's reign on earth was inaugurated when Christ came to earth, died, was resurrected, and ascended to heaven. God's sovereign rule on earth is established through human co-regency by means of the indwelling Spirit. God's sovereign rule over the cosmos will be consummated at Christ's return.

Koinônia "refers to the community or fellowship of Christian believers participating together in the life of Christ as made possible by the Spirit."

Law can mean the Torah, the first five books of the Old Testament, the Ten Commandments or any of the laws laid down for Israel to set them apart as a consecrated people. Jesus summarised the law into only two commandments describing the appropriate expression of love of God and others for the benefit of all creation. Pauline writings state that Jesus had fulfilled the requirements of the law and that the will of God was inscribed on tablets of human hearts. Humans access God's will by means of their conscience and the guidance of the Spirit for wise living.

Legalism implies that people are following legal rules and systems strictly, so that they may be 'right with God'. Legalism implies a misinterpreting of the intention of the law and the grace by which God has fulfilled the requirements of the love. An appropriate response to such grace is best expressed in gratitude and living in harmony with God's will.

Liberalism is a recent move (among some Protestant groups) that attempts to change religion so that it may be in line with modern thoughts and culture and provide space for greater autonomy and human aspirations. Its focus is on loving one's neighbour and seeing God's kingdom as a present reality in a transformed society. At times liberalism over-rides normative guidelines and abuses human freedom, lacking appropriate responsibility and response-ability in gratitude to God's grace.

Liturgy is the form that religious Christian worship takes, including the way in which it undertakes the Eucharist or communion, as well as baptism and other sacred acts. Liturgy finds its origins in the priestly service connected with the temple and is connected to the idea of sacrifice. It is a set pattern of worship, called the liturgy of a church.

Love is, in Christian tradition, an expression of the essence of God. The expression of Godly love reflects the character of God in relationships as shaped and guided by the Spirit within the normative guidance of the conscience. These relationships extend to God and all of God's creation.

Metaphor is based on a similarity between phrases that stand in shocking contrast to one another and requires investigation to discover. Much of the Bible is described in metaphorical language and requires appropriate interpretation for understanding.

Metaphysics concerns the philosophical study of that which is considered as ontologically real beyond that which is merely physically observable.

Norms are the principles and rules that members of a group adhere to and live by. Norms set the standards of what is acceptable or right for such a group. Theologically speaking, norms describe the will of God which is established as doctrine.

Noetics have to do with the intellect, with the mental activity or process of knowing.

Ontology is the philosophical study of ‘being’ or existential reality.

Parousia refers to the concept of ‘presence’ and specifically to Christ’s return by which God will be fully present and God fully revealed.

Pastoral theology refers to understanding how the compassionate and self-giving nature of God as a shepherd of human souls relates to the compassionate care of humans in specific contextual settings. Pastoral theology falls under the broader umbrella referred to as practical theology and shares the common interest in the lived experiences of humans.

Pastoral therapy/caregiving refers to the shepherding care of humans in their particular context (clinical, military, schools, prisons, church). The level of professional care is offered in accordance with the defined scope of practice set by the training and expertise of the referred care-giver. Professional pastoral caregiving has been influenced by psychological practices and has evolved into a more generalized type of care to accommodate non-Christians and people of varied beliefs and cultures.

Person refers to a human, living being who has the capacity for freedom, awareness, and relationships. It also refers to God and the relational personhood of the God the Father, God the Son and God the Spirit understood to be three persons, yet of the same essence.

Pneumatology refers to the doctrine of the person and work of the Spirit and the Spirit’s involvement with human salvation.

Practical theology refers to the integration of broad Christian-care concepts such as pastoral and homolytic ministry, discipleship, and Christian spiritual formation. Practical theology forms an umbrella theological framework for each of the dimensions mentioned.

Praxis means reflecting on and responding to what one has experienced and learned from one’s experience.

Professional differentiation refers to the unique theoretical and academic foundation upon which a specific professional operates. Multi-disciplinary teams provide an integrated blend of expertise from each field of practice. Confusion arises in the spaces where the overlap of the fields is not clearly delineated, particularly in the fields of psychology and pastoral therapy.

Priesthood of believers refers to the principle that believers may stand before God in direct communication through Jesus Christ, no longer requiring an intermediary. Believers, as priests, offer sacrifices of praise and thanksgiving directly to God and, as priests, minister to the needs of others and care for creation as empowered by the wisdom and guidance of the Spirit.

Reconciliation implies a changed relationship, an end to hostile enmity and a restoration of peace and freedom to love. In Christ, God reconciled the sinful world to Godself as this was not humanly possible.

Redemption implies that God bought back humans from their bondage to sin through Christ's unblemished blood-sacrifice. This saving grace came about by Christ's gracious act of self-giving love.

Resurrection The raising of Jesus Christ from the dead, is what forms the essence and core of the Christian faith. This actual historic event makes it possible for Christians to believe God's promise of eternal life in a new, transformed, spiritual, bodies.

Revelation has two-fold meaning – it refers to God's disclosure of His divine nature and will to humans, how He reveals Himself to man; but to the whole body of knowledge that has been revealed, as well. Some theologians maintain that revelation consists of what God has done throughout the ages to bring about salvation culminating with the death on the Cross but that it also has a present dimension, in that God is still moving people's hearts to accept that reality. There is also a differentiation between general and specific revelation: the former being related to ascertaining God's existence and attributes through an inner sense, through one's conscience and through observation – while the latter refers to divine self-disclosure and those who individuals who bring about human salvation.

Righteousness refers to who God is. God is righteous therefore all God's actions and judgements are righteous. Righteousness is a declaration of status expressed by God of humans who have been forgiven of their sin and justified by their faith in God's atoning sacrifice.

Sacrament, sacramentalism is a term used to describe the sacred rituals and practices of the church such as once-off baptism and regular communion –Partaking in the use of sacraments somehow helps believers remember and, in some way, enter the truth of God's promises for them.

Salvation refers to God's deliverance and rescue of humans from the enslaving powers of sin and death to restore humans to God's creational purposes of being co-regents with God over creation.

Sanctification means to be made holy – which happens through Christ’s redemptive work in which man has already been made holy; but it also implies a call for man to continue growing in holiness under the guidance of the indwelling Holy Spirit.

Sin is the resistance of humans to God’s will and opposing God’s creational purposes, creating distance from God and from the appropriate understanding of God’s will and ways.

Soteriology is the study of salvation and how God brings mankind to enjoy God’s creational purpose and presence of God. Soteriology refers to both the life, death, resurrection, and ascension of Christ and how it impacts on humans, as well as the ways in which the Holy Spirit works in individuals to accomplish God’s creational plans and reconciliation.

Soul refers to the being, essential and unique person that each individual is, and eventually becomes through life experiences; and fulfilled under the indwelling guidance of the Holy Spirit for believers. Soul speaks of the entire person, an embodied soul or ensouled embodiment and cannot be viewed partitively from a theological and Hebrew perspective.

Sovereignty Biblically, refers to God’s reign, God’s rule, and God’s sole authority over the whole universe, as it plays out in His divine plan for salvation.

Spirit refers to God as the giver of life through the breath of the God which vitalizes humans into living beings. Spirit refers to God’s indwelling presence in believers for empowerment and fruitful living. Spirit is the third person of the trinity and as such is God, the life-giver.

Spirituality, Christian spirituality refers to the divine-human relationship between the believer and God, and to a spirit-filled life as a member of the church. Christian spirituality affects every dimension of life as a testimony of God’s indwelling presence and wisdom.

Syncretism refers to a blending of churches, religions, doctrines, and practices, causing an altogether new system in which all that had been fundamental to each, has changed. The gospel is lost in syncretism, and the church simply adapts to what is present in the surrounding culture.

Systematic theology refers to the organization of thought within a belief system into a comprehensive summary applying cultural and intellectual contexts. Such a common systematic order begins with God’s self-revelation, the introduction of sin, followed by God’s saving work through Jesus Christ, the Spirit being involved in salvation, the church, the goal of God’s program leading to the end of the age, Jesus’ return and finally, eternity.

Theodicy this is a reaction to the existence of evil, in which an attempt is made to defend God as being all powerful, all-loving, and constantly just, even in the continued presence and existence of evil.

Theology is the study of God, developing an understanding of the Christian faith and its experience of God in so far as God has revealed Himself, attempting to apply the truth obtained to all human experience and thought.

Theology of Hope refers to hope in current circumstances due to the eschatological belief of Christ's return and the promise of eternal life as an inheritance.

Transcendence refers to God's distinct separation from creation as the Creator but still being actively involved with creation. In this way God is understood as from above and beyond.

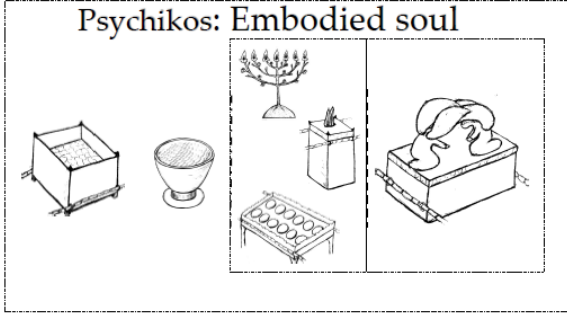
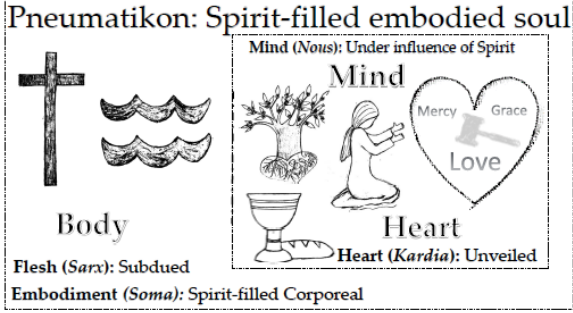
Trinity refers to the three-in-oneness being of God as Father, Son and Spirit. The basis for this belief lies in the self-disclosure of Jesus where He revealed God as being His father and that believers had to wait for the outpouring of the Spirit.

Typology refers to the analogous parallels between actual, historical Old Testament figures and their New Testament fulfilment.

Worship refers to giving God the adoration and praise He deserves – an act observable through people who pay God homage and service, but also experience in the presence of those who are in the act of worshipping Him. The church is to be a worshipping community, and it expresses worship corporeally and liturgically through prayer; scripture, observance of the sacraments; and by individual and corporate lifestyles reflecting the will of God.

ADDENDUM B: ASSESSMENT TOOL

Issues of faith and salvation

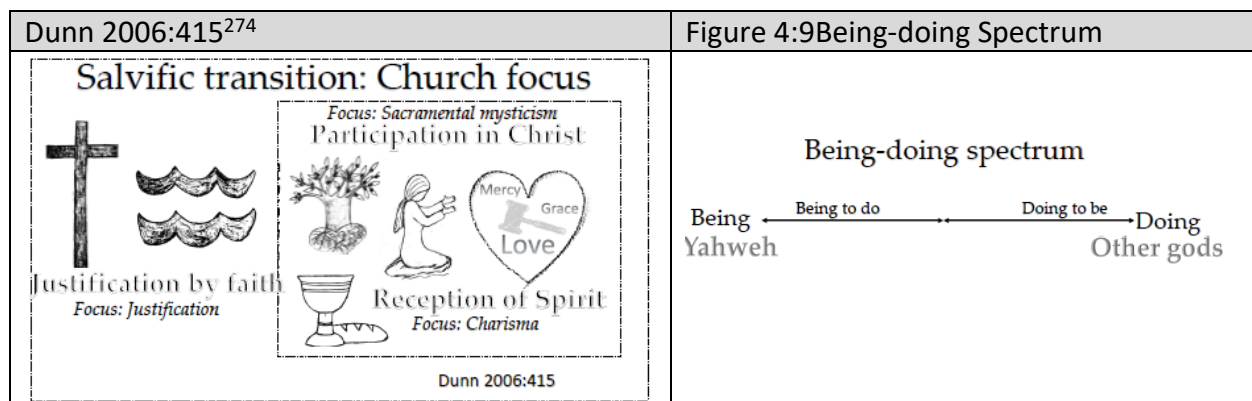
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<p>Psychikos: Embodied soul</p> 	<p>Pneumatikon: Spirit-filled embodied soul</p> 

Salvation story: Spiritual history

The hospital admission form is helpful in assessing the patient's religious beliefs from a medical perspective. The *spiritual screening* is part of gathering relevant medical information regarding food options or blood donations. The *spiritual history* tool is helpful in ascertaining the meaning of the patient's faith and the quality of their affiliations. The spiritual history tool can be administered by any professional as a basis for referral to a pastoral therapist or relevant spiritual guide. The following FACT tool is helpful (LaRocca-Pitts (2009; 2012).

- F: Faith – the meaning to patient
- A: Activity – in terms of faith community
- C: Coping – in terms of comfort, conflicts, and concerns
- T: Treatment – encouragement, support, or referral

Being-Doing dilemma



Simulated story: Trying to 'fix' the church

A person is hospitalized due to the harming effects of spiritual stress. She tells of her history with churches. She has spent her life moving between churches in search of the 'perfect' church. She found a lack of liturgy and norms in the charismatic church, meaningless rituals in the catholic church and became obsessed with the obligation to perform when she joined a protestant church. She felt guilty about many different things and felt that it was her responsibility to 'fix' people. She made it her business to teach people how to stop sinning. The understanding of a balanced Christian life based on the above diagram is helpful in cases of church-focus confusion. The versatility of the Sanctuary Model allows for custom made adaptations as demonstrated in above figure. The basic spiritual concepts underpinning the driven-ness to perform, and the related exhaustion are visually demonstrated by the above diagram (Figure 4:9²⁷⁵).

In similar cases the patients move between the conceptualizations of God as either chaotic or rigid, and the movement towards a more balanced understanding of God is helpful. In these instances the metaphoric conceptualizations of God (Figures 4:3; 4:4)²⁷⁶ are helpful as visual guides. These images of God will manifest in responses to God along the licence-to-legalism spectrum (Figure 4:17²⁷⁷). In short, support for patients who are spiritually confused about what God requires from them, can be supported by the various visual diagrams as an aid.

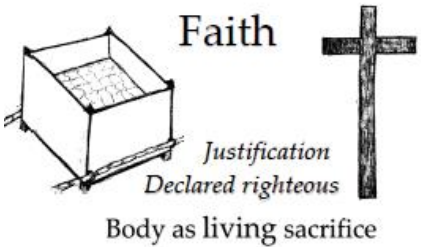
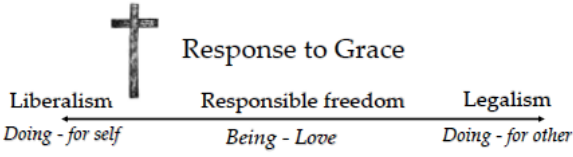
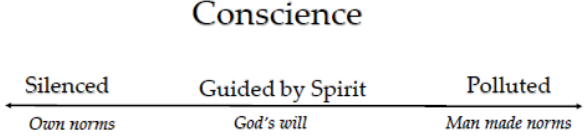
²⁷⁴ Dunn 2006:415 "It might be said, as a curious aside, that each of the three aspects of Paul's crucial transition has characteristically appealed to one of the three strands of western Christianity — justification to Protestant Christianity, ecclesiastical or sacramental mysticism to Catholic Christianity, and reception of the Spirit to spiritual or charismatic Christianity.1914 The categorization is, of course, something of a caricature, but caricatures can often highlight prominent features or underlying tendencies. The endeavor somehow to interweave these three strands has quite properly been a feature of ecumenical concern in the second half of the twentieth century."

²⁷⁵ Figure 4:9 Being-doing Spectrum

²⁷⁶ Figure 4:3 Conceptualizing the power and distance of God in divine-human relationships; Figure 4:4 Metaphoric conceptualizations of God in divine-human relationships

²⁷⁷ Figure 4:17 Responses to the freedom of justification

Responding to God's grace


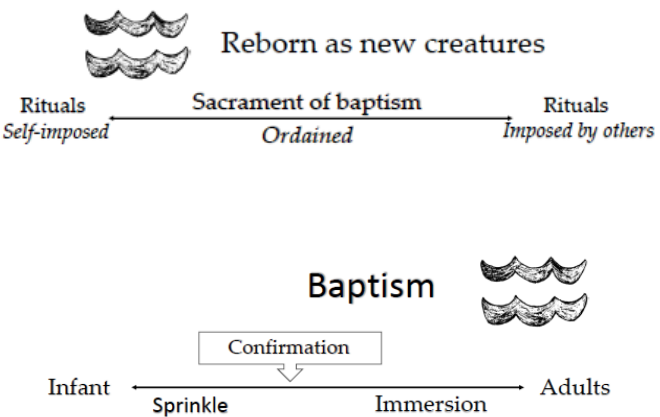
Figure 4:16 Justification by faith	Figure 4:17 Responses to the freedom of justification
	
Figure 4:45 A cleansed conscience and knowing God's will	
	

Simulated stories: Pornographic habit

A patient suffering from involuntary shaking required hospitalization to check for neurological causes. He was highly respected in church, work, and family communities. He confessed to a pornography habit. He expressed his reliance on God's grace to forgive, despite experiencing the guilt of betraying his various communities. He was known as a strict father, moral leader in church, and hard worker. He explained the justification of his actions as a 'leaning into God's grace'.

After examining the cost of God's grace and looking at the liberalism-legalism spectrum, he repented and asked God's forgiveness for squandering grace. He hoped to move to a space of responsible freedom. Engaging the conversation around the role of the conscience in keeping the pornographic habit a secret can be visually supported by Figure 4:45 A cleansed conscience and knowing God's will.

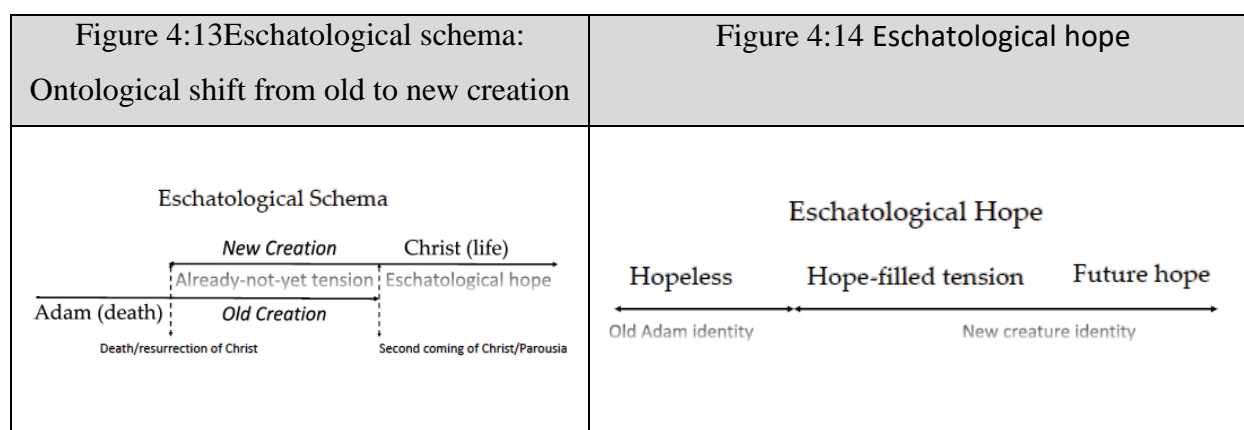
Reaching God

Figure 4:19 Death to new life (Baptism)	Figure 4:20 Baptismal practices of cleansing and ordination; Figure 4:21 Denominational versions of baptism
 <p>Baptism</p> <p><i>Ordination Royal Priests</i></p> <p>Reborn as new creatures</p>	 <p>Reborn as new creatures</p> <p>Rituals <i>Self-imposed</i> Sacrament of baptism <i>Ordained</i> Rituals <i>Imposed by others</i></p> <p>Baptism</p> <p>Confirmation</p> <p>Infant Sprinkle Immersion Adults</p>

Simulated story: Reaching God

Sometimes patients struggle to ‘reach’ God and feel that, despite their faith, they are unable to access to God. In such cases it is helpful to check their history in terms of baptism. The facts about their baptism, the doctrinal perspective of their faith community, and their lived experience, are all important aspects of the conversation. It is important to work respectfully with the patient and their faith community to assure the patient, firstly of the importance of the rite, and secondly in understanding the meaning of baptism and the life-changing impact of the rite. Baptism impacts on a person’s status, identity, the empowerment through the Spirit, access to God, and eschatological hope. The visual tool is helpful in gaining perspective on the meaning of the rite.

Hope



Simulated stories: Hope despite status, gender, race classifications



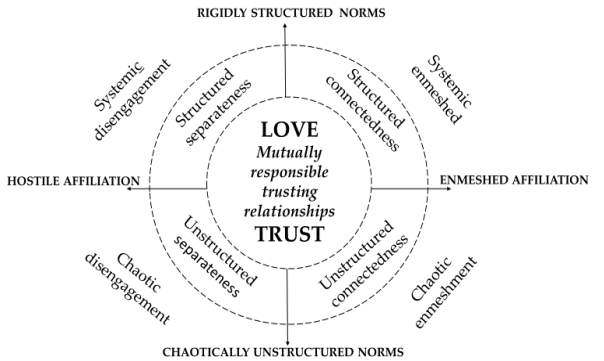


Many patients become ill with identity related illnesses. These illnesses are associated with hierarchical structures that create spaces for oppression and slavery in many different forms and rob people of an appropriate view of themselves.

A patient was hospitalized with depression. He explains the lived experience of long-term rejection by the church associated with his sexual orientation. He found it helpful to understand his acceptance and new status in Christ. The same story can be told of people who are stigmatised or marginalized as a result of their social status, gender, race, or similar classifications including type of illness.

Simulated story: Bereavement hope

Many bereaved patients find hope in the assurance of reconciliation with their loved ones at Christ's return. A parent lost two teenage children due to injuries sustained in the same car accident. The two teenagers were transported to different hospitals by the ambulances and the parents were unable to be with both children when they died. The mother was hospitalized due to trauma related symptoms. Reassurance of eschatological hope by 'relocating' her children to their new abode and imagining their eternal freedom was helpful.

Fellowship and relational care

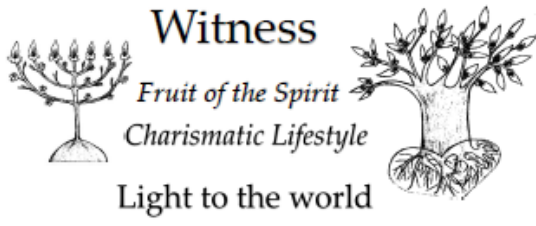

Figure 4:23 Communion and Fellowship in Living Word	Figure 4:24 Relational care
<p style="text-align: center;">Communion</p>  <p style="text-align: center;">Fellowship Belong</p> <p style="text-align: center;">Nourished by the Living Word</p>	<p style="text-align: center;">Church Others & Creation Self God</p> 
Figure 4:25 Relational Love and Trust in Church Structures	Figure 4:26 Norms (Love) in Church Structure; Figure 4:27 Affiliation (Trust) in Church Structures
	<p style="text-align: center;">Norms in Church Structure</p>  <p style="text-align: center;">Affiliation in Church Structure</p> 

Simulated story: Being loved and accepted

If relational injuries could be described in physical terms, it might be clearer how scarred people are due to relational pain. Betrayal of trust, unjust power distribution and other social injuries influence the patient's perspective of God.

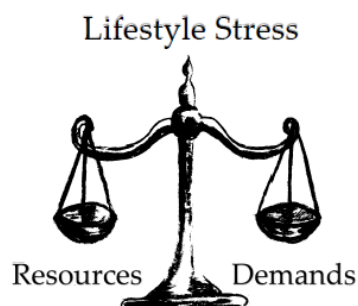
A woman was hospitalized due to injuries sustained when attacked in the church where she was a minister in a small, conservative community. She interprets the attack as an attack on her being a woman in ministry, and her sexual orientation. She understood her identity as a new creature and managed the tension between her old and new adamic beings. Unfortunately, others in the church did not accept her for who she was. She was hospitalized for physical injuries, but the relational injuries were more impactful. Forgiveness without the promise of justice is difficult. Imagining bringing the case to a just judge who would hear all the sides to the same story and allowing the just judge to deal with executing the judgement is helpful in terms of forgiveness.

Lifestyle matters

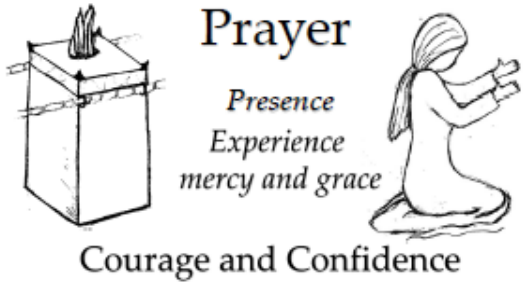
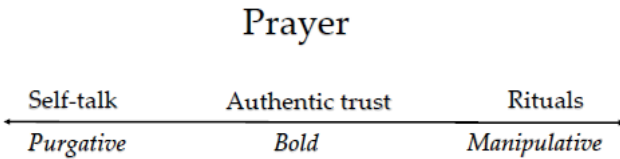
Figure 4:29 Christian witness and light to the world (Fruit of the Spirit)	Figure 4:30 Spirit-filled (fruitful) lifestyles as testimony of God's love and wisdom
 <p>Witness <i>Fruit of the Spirit</i> <i>Charismatic Lifestyle</i> Light to the world</p>	 <p>Mental Emotional Physical Circumstantial Spiritual Relational Environmental Time Financial Cultural Spirit-filled Lifestyle Love</p>

Simulated story: Added impact of a pandemic

A man is hospitalized due to injuries caused by an attack by a member of his community. He lives in a small space with a large family. The man is the breadwinner but lost his job during the pandemic. His job was an escape into a space where he was exposed to the world of classical music. He had grown to love classical music but is quite different from the music acceptable in his culture. He missed the exposure to the music. He mentioned the loss he was experiencing to a member of the community. The member stigmatized him as 'different' and a few men attacked him. They were members of his church. A combination of circumstances, environmental, economic, cultural, and relational factors affected his well-being. Apart from the physical injuries, he expressed the pain of rejection within the community. Treatment requires a multi-dimensional approach but working through the prioritizing of stress factors help to make sense of current resources and demands in terms of the full spectrum of threats. The scale diagram is helpful in assessing the current stress levels and available resources. Support in accessing spiritual as well as practical resources is helpful for the journey towards healing.



Communion and communication with God

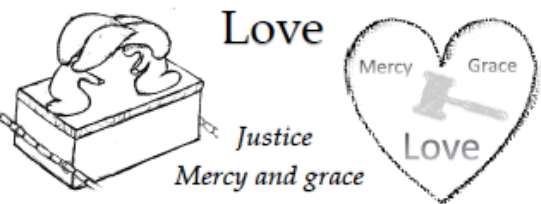
Figure 4:42 Courage to approach God's Presence in prayer	Figure 4:43 Authentic Prayer
 <p>Prayer</p> <p><i>Presence</i> <i>Experience</i> <i>mercy and grace</i></p> <p>Courage and Confidence</p>	 <p>Prayer</p> <p>Self-talk Authentic trust Rituals</p> <p><i>Purgative</i> <i>Bold</i> <i>Manipulative</i></p>

Simulated story: God owes me

A patient required surgery and was hospitalized after hitting a wall with his fists in an anger outburst. He explained his anger at God. God disappointed him by not answering his prayer. He asked God to provide money for a missionary trip to a country he long hoped to visit. He felt that he had worked hard for God without rest, and the least he could ask for was a working holiday in the country he hoped to visit. He had persistently prayed for a long period of time.

The above diagram on authentic prayer and imagining the type of communication with God in the different spaces assisted the patient to identify his own attitude and positioning. He expressed the hope to shift to a safer space of authentic trust in God's will and ways. He repented of his manipulative attitude and asked for God's assistance towards a better attitude.

Wisdom

Figure 4:44 Love inscribed hearts for wise living	Figure 4:45 A cleansed conscience and knowing God's will
 <p>Love</p> <p>Justice Mercy and grace</p> <p>Wisdom for life – know God's will</p>	<p>Conscience</p> <p>Silenced Guided by Spirit Polluted</p> <p>← Own norms God's will Man made norms →</p>

Simulated story: Stones that endure suffering

There are moments that a surprising in their profound impact despite their simplicity. The Spirit can reveal words or concepts that surpass any rational explanation. A woman who had given up on life was hospitalized due to a suicide attempt. When the patient is unwilling to converse, a single word or concept can break through the barriers. A simple question like: 'What do stones mean to you?' Can bring a response such as: 'Don't give me flowers, they don't last, but give me a stone, because it will still be there when all of this has passed'. In this case the patient had remembered a philosophy of life that she had forgotten during her distress. The simple word 'stones' was enough to bring back to memory her belief that marking every life event with an engraved stone was helpful as it memorialized her journey of endurance and courage.

Simulated story: Smell your emotion

A child-minder was hospitalized after being attacked by the young boy she was minding. He often spoke of his intentions to cause others harm and found pleasure in hurting animals. The minder said she had run out of ideas and patience. Asking a simple question such as: 'Have you ever asked him what his emotions smell of?' brought a response: 'His father is in the perfume business and asks him to smell new perfumes, so he understands the concept. That is a good plan.'

In all the above cases the pastoral therapists or chaplain remains fully attentive to both the patient's story and at the same time listening to the Spirit's guidance for things that are not visible to the physical senses or logic, but flow from God's wisdom.